

**THE HUMAN BEING IN
RELATIONSHIP WITH THE
COSMOS,
VOLUME 3**

**The Responsibility of Human Beings
for the Development of the World
through Their Spiritual Connection
with the Planet Earth and the World of
the Stars**

DR. RUDOLF STEINER

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The Two Christmas Annunciations

Let us begin to-day by considering certain questions connected with this time of festival, with this season which yearly renews the memory of the Mystery of Golgotha, renews also a direct experience of it in our feeling.

We really have three such times of festival in Christian tradition: the Christmas, the Easter and the Whitsuntide festivals. And we may say that, each in a different way, these three festivals bring man into connection, into relationship, with that in which the Christian tradition sees the meaning of all earth-evolution. These three festivals also differ as regards the human soul-forces. Christmas appeals more to the feeling and in a certain sense is the most popular festival, because to understand it requires a deepening of the feeling-life, and because it is the most readily approachable for the large masses of humanity. The Easter festival, which requires that we raise ourselves to an understanding of the real Mystery of Golgotha, of the entrance of a super-sensible Being into human evolution, is the most challenging to the human powers of understanding. It is a festival which lifts human understanding to the highest level, and which, although it is also generally celebrated, cannot however be popular in the same sense as the Christmas festival.

The third, the Whitsun festival, establishes a relationship particularly between the human will and the super-sensible

world, the world to which the Christ-Being as such belongs. The carrying over of will-impulses into execution in the world is brought to human consciousness through a right understanding of the Whitsun festival.

Thus what we may call the secret of Christianity is given form in these yearly celebrations. The way in which the Christmas mystery touches man can be brought before our consciousness in the most manifold ways; and with the recurrence of the Christmas festival during the course of the years, we have considered the Christmas-Thought from the most varied standpoints. This time let us call to mind something which can become clear to any one who considers the Christmas mystery in the light of the Gospels.

In the Gospels we find a twofold announcement of the birth of Christ Jesus. One annunciation is made to the poor *shepherds out in the fields*. An Angel announces the birth of Christ Jesus to them — in a dream, or however one may wish to call it. Here we have to do with the perception of this event through inner soul-forces, soul-forces which, in the case of these shepherds in the vicinity where Christ Jesus was born, were in a special condition. And a second annunciation is set forth in the Gospels, the annunciation to *the Three Kings, the Three Wisemen from the Orient*. We are told that they followed a star which announced to them the advent of Christ Jesus on the earth.

Thus we are shown two ways by which this earlier humanity reached what we may call its higher knowledge. This is another example of something which is never properly grasped in the present age. To-day we usually conceive of human beings as possessing thought and perception, and we imagine this thinking and perceiving, in fact, all use of the inner soul-forces, to have been in all past centuries and millenia essentially the same — only more primitive — as it is to-day. We know from anthroposophical spiritual science how the soul-constitution of man has changed with the passage of time; how differently in ancient times — for instance, seven or eight thousand years after the beginning of the post-Atlantean period, or even earlier — humanity regarded its own life and the nature of the surrounding universe. Moreover we know how this soul-constitution underwent many changes before it became that reasoning analytical faculty existing to-day, which in its approach to the outer world knows only the purely sense-perceptible aspect of things. This evolution takes its starting-point from a certain ancient instinctive clairvoyance and proceeds through the state found in our modern soul-condition, to return again in future to a clairvoyant perception of the world which will be permeated by full human consciousness.

At the time when the Mystery of Golgotha took place on earth the ancient instinctive clairvoyance was already greatly dimmed. Men's souls were indeed differently constituted than

they are to-day, although they no longer had the old clairvoyance; gone also were their old wise ways of fathoming the universe. The ancient wisdom-teachings as well as the old instinctive clairvoyance had grown very dim as the Mystery of Golgotha approached humanity. But remnants of both still existed, and we are clearly shown in the Gospels, if we rightly understand them, that this was the case. Such remnants were still present among single favoured individuals. We may recognise as such the poor shepherds out in the fields, who in the piety of their hearts possessed a certain clairvoyant capacity of a dreamlike nature. And we also recognise as such the Three Magi from the East, who are pictured as standing on the topmost rung of human society, and had retained from ancient times a capacity gained from a certain stream of wisdom, giving them insight into the course of world-events. Thus, on the one hand, the poor shepherds could be approached in a kind of dream-experience, in inward perception, by the event of Christ Jesus' birth, while, on the other, the Three Magi from the East developed a science which enabled them, by the study of world-phenomena, the appearances in the heavens, to be aware of significant events taking place open the earth quite beyond ordinary human ken.

Thus there are pointed out to us two quite definite, but widely differing, modes of knowledge. Let us turn our attention for the moment to what was present as the last remnant of an ancient stream of wisdom in the Three Wisemen from the

Orient. We are shown clearly that these Wisemen were able to read the riddles in the movements of the stars. In the existing descriptions we are made aware of an ancient knowledge of the stars whereby access was gained to the mysteries of the starry worlds and wherein the secrets of human events were also revealed. This ancient knowledge of the stars was something quite different from that of to-day. Our astronomy is in a certain sense also prophetic; it can prophesy eclipses of the sun and moon and so on, but it is merely mathematical and mechanical. It only speaks of space and time-relationships in so far as these may be represented mathematically, whereas the ancient wisdom of, the stars perceived in these movements something of higher significance, remote from space and time, taking place in the inner life of man. If we examine the science of humanity in olden times, we find its content essentially one of this wisdom of the stars. Men sought in the stars for a deeper understanding of earthly happenings. For to them the starry world was not the abstract mechanical thing it has become for modern humanity. For them the starry world was something full of life. They felt the presence of an essential Being in the universe, in the case of every planet. By means of an inner soul-language, in a certain sense, they even spoke with the individual planets, as we to-day speak merely from man to man in external words. People were conscious of inward soul-experience which was a reflection of what was going on out in universal space in the movement of the stars. This was a

living, spiritualized way of looking at the universe. And man felt himself connected as a soul and spirit with this universe. This wisdom of the world was fostered in schools, in what may be described as Mystery schools, where the pupils were prepared in a careful, intimate and inner way to gain an understanding of the movements of the stars such as might illuminate human life upon the earth.

Of what nature were these preparations? These preparations for a knowledge of the starry heavens and their influences were of such a character that, even then, in the age of instinctive clairvoyance, the pupil was led to develop a more wide-awake life than normally. The large mass of mankind had a kind of instinctive clairvoyance, corresponding to a state of soul which was less wide awake than the one normal for us to-day. In ancient periods of human evolution people were not able to think as clearly as we can now. Geometry and mathematics as we know them could not then exist. The whole of life between birth and death had more of a dreaming character; but just because it was dreamlike it had a far more lively way of perceiving the surrounding universe than does our waking life to-day. And the strange thing was that the pupils of those ancient Mysteries existing 2000 years, or even 1000 years, before the Mystery of Golgotha (such men as the Magi may be counted among the last remaining disciples of this training), were trained in a knowledge which was very similar to our geometry and mathematics. Euclid

was the first to give geometry to humanity; but he merely communicated it to humanity in general. What Euclid gave in the way of geometry had already lived in the Mysteries for thousands of years as something communicated only to the most carefully selected Mystery-pupils. It had a different effect then than in later times. It may seem strange and paradoxical, but it is nevertheless true, that what our children learn as arithmetic and geometry was taught in the Mystery-schools to selected individuals who were considered specially endowed and so accepted in the Mysteries.

To-day we often hear reference made to the mysterious matters supposedly taught in the Mysteries. Actually, in their purely abstract content, these mysterious matters are none other than those taught to children to-day. They are nothing else; and their Mystery-character lies not in the fact of their being unknown to us, but in the different way in which at that time they were taught. It is quite a different matter to call upon the reasoning of children through the content of geometry in an age in which, from the moment of awaking until falling asleep again man lives in a wide-awake consciousness, than it was to present these matters to specially selected human beings, whose consciousness was more mature, during the age of ancient instinctive clairvoyance and dreaming consciousness.

Our modern conceptions of these things are by no means

always accurate. For example, there is a poem to Varuna in Oriental literature describing Varuna as appearing in the air, as wafting like the wind through the woods; Varuna appears in the lightning flashing out of the dripping clouds; in the human heart when the will is roused to action; in the heavens when the sun moves across them. Varuna is to be found on the mountains in the juice of the Soma.

What the juice of the Soma is, modern books profess not to know. To-day in our great learning we agree that we do not know what the juice of the Soma is, although there are people who drink it by the quart, and certainly know it very well from a certain standpoint. But it is a different matter to know these things — from the standpoint of the Mysteries than from the standpoint of waking consciousness in profane feeling.

You can read to-day of the Philosopher's Stone, which was accounted precious in an age when the nature of substance was somewhat differently regarded than it is to-day. Again the historians of alchemy will tell you that the Philosopher's Stone is quite unknown. Here and there in my lectures I have indicated that the Philosopher's Stone is quite familiar to most human beings; they simply do not know its qualities, or why it is so named. But since it is used by the ton, it is very familiar to most human beings.

The facts are simply upon occasion quite different from the

concepts we hold of them with our present-day abstract, theoretical grasp of things, so remote from life and reality.

There is not even a true grasp of what it might mean to take in the sciences of arithmetic and geometry with quite another soul-constitution than we have to-day, with a mature soul-condition. I have referred to this particular type of Mystery-schooling in my book "Christianity as a Mystical Fact"; but just such important things as these are usually not properly understood, they are not ordinarily understood in their real significance. The fact that the way in which people were approached with things constituted the very kernel of the Mysteries in ancient times is something which should be grasped. And it was thus also in the case of such purely mathematical considerations, the content of feeling and the human fullness of which Novalis still sensed when he felt mathematics to be like great poetry — something which most people now-a-days will not agree with. And it is to such grasping of the world, permeated as it was with feeling, but poured into mathematical mould, that the pupil of the ancient Mysteries was led. And when the pupil of the ancient Mysteries was thus brought to a mathematical understanding of the universe, he developed just such a world-outlook as that possessed by the Wisemen from the East, as they are described to us.

The mathematics of the universe, which have become so thoroughly abstract to us, revealed at that time something

really living, because the revelation found completion in what was brought to understand it. Thus what sprang as science from an ancient culture, and was still preserved in its last fragments to the Magi, made possible the one annunciation, through the channel of the teachers of wisdom, through external science, the annunciation experienced by the Magi.

On the other hand, it was possible for the inner experience of the secrets of humanity to develop in human beings who, like the shepherds in the fields, had a special predisposition in this direction. In such cases the inner forces of man had to reach certain heights; then what took place in the world of men became direct imaginative perception, an instinctive, imaginative picture-perception. Thus, through inner vision, the poor shepherds in the fields partook in the annunciation: "God makes revelation of His Being in the heavenly heights, and His peace shall be with all men of good will." Thus did the secrets of the universe speak to the innermost being of the poor shepherds in the fields, as well as to the utmost heights attainable to human wisdom at that time, to the Wisemen of the East. Thus the great mystery of earthly life was imparted from two different sides.

What did these Wisemen of the East experience? What was the special development brought about in the souls of these pupils through the introduction of mathematics into their soul-condition, when this was found especially mature and

ready? Kant speaks of mathematics as being “a priori” truth. With “a priori” he means a truth which is present within us before our external, empirical knowledge, before our experience of it existed. This is mere word-wisdom; nothing at all is said with this “a priori”! A meaning attaches to it only when it can be shown by spiritual science that mathematics is something that rises up within us, that rises to consciousness out of man’s inner being.

Whence does it come? It proceeds from the experiences we went through in the spiritual world before birth, or conception. There we lived in the great wide universe. There we experienced what could be experienced before we had bodily eyes and ears. There we had “a priori” experience, when considered in relation to our life on earth. These “a priori” experiences rise in an unconscious way out of our inner being into the sphere of consciousness. Unless modern man has a premonition of this, as had Novalis, he does not know that when he does mathematics, experiences of the time before conception and birth are rising up within him. But for a person with true insight into these matter the mathematical capacity is in itself a proof of man’s life in the spiritual world before conception. As far as those are concerned for whom this is not a proof of pre-natal existence, the fact remains that they do not think thoroughly enough about life’s phenomena and have no idea what the true origin of mathematics is.

The pupils of the ancient Mysteries who possessed that wise outlook, still extant in its last fragments in the Wisemen of the East, had the clear impression: "When we study the stars and apply our mathematical forms and reckoning to them, we are spreading out again over the outer reaches of universal space what we actually lived in before our birth." And it seemed to such a pupil of the ancient Mysteries as though he must say: "Now I am living on earth; my eyes look out into universal space and see my spatial surroundings. In these same phenomena of the spatial universe I lived before my birth; there I myself counted from star to star what I now merely copy and symbolize in mathematics. With my innermost forces I moved from star to star, living in what I now merely draw."

Thus they experienced again all they had gone through before birth, or conception, and consequently it was holy to them. They realized that they had lived in a spiritual world before they walked on earth. This knowledge of the world in which man lives before he descends to the earth was present in its last remnants in the Wisemen of the East, and by its means they knew of the advent of the Christ-Being.

Whence came this Christ-Being? He came out of that time which we live through between death and rebirth, and He united Himself with the life we live through between birth and death. For this reason the science that concerns itself with the

world we live in between death and rebirth can unveil such a mystery as the Mystery of Golgotha. And out of this science announcement was made to the Magi of the Mystery of Golgotha, the Christmas Mystery.

As man lives here on the earth and concerns himself with gaining knowledge of his surroundings, with developing impulses for his actions, for his social life, he has still another unconscious experience. He knows nothing of it; but just as he experiences the after-effects of his pre-natal life, so does he also experience what passes through the gates of death and becomes the content of life after death, namely, the forces already present like a seed between birth and death, which only come to their full blossoming in the life after death. These forces worked with great intensity in the ancient instinctive clairvoyance. And they worked in their last remnants in the poor shepherds in the fields because of their special piety. Moreover, it is in these forces especially that we live between falling asleep and awaking, when our souls are outside of our bodies in outer space. The soul then lives as it will live consciously in future when it has laid aside the physical body after death. These forces, which under special conditions can penetrate from the world of sleep and dream into waking life, were once very active in the ancient instinctive clairvoyance. And these the poor shepherds experienced, receiving through them a revelation of the Mystery of Golgotha from a different quarter than that from

which the annunciation came to the three Magi.

What does one experience by means of the forces peculiar to man between death and rebirth when, as in the case of the Wisemen from the Orient, they are kindled in the life between birth and death? One experiences what takes place beyond what is earthly. One is borne away from the earth out into the world of the stars where we live between death and rebirth. This was the world into which the Wisemen of the East were led away from the earth out into cosmic space.

And what does one experience by means of the forces which rise up from the inner being of man, especially in the world of dreams? One experiences what goes on within the earth. Here the Tellurian forces, the forces of which we partake because we live in our bodies, are at work. These forces work particularly in what we live through between falling asleep and awaking. Here, too, we are in the outer world, but essentially in that outer world belonging to the earth.

You will say that this is a contradiction of the truth that we are outside of our bodies. But it is not a contradiction. We always perceive only what is external to ourselves; that wherein we live is never perceived. Only people who are especially ignorant about certain subjects, and who are bent on establishing a knowledge consisting solely of phrases, are

capable of skipping lightly over such matters with their phrases and of saying, for example, that the point is not to found a science of the spirit upon knowledge gained outside man, but to add to natural science a science derived from man's inner being.

With such a torrent of phrases Darmstadt wisdom-schools may indeed be founded, but one may still remain a mere phrase-maker even when founding schools of wisdom. For rightly understood, the matter is as follows. We may indeed say that, to arrive at the super-sensible, the world must be described from within; but we must first get into the inner being and then look at what is external from outside the body, by looking back upon the body. Keyserling's talks concerning observation from the standpoint of the soul do not attempt to enter man's inner being, they merely use phrases.

The fact really is such that when we are in the condition experienced between falling asleep and awaking, we look back, we feel our way back, as it were, into our bodies. We feel what is of the earth in our bodies; for they are of the earth. The poor shepherds in the fields really, felt the revelation of the earth through their bodies when in a dreamlike condition, they perceived what was happening in the form of the perception of an angel's voice.

These are the two absolute contrasts: the Magi with their

knowledge of the heavens, and the shepherds with their earth-revelation. And it corresponds completely to the Mystery of Golgotha that the revelation came from two such different quarters. For a heavenly Being, as yet untouched by earth, was descending to it, and this descent had to make itself known by means of the wisdom of the heavens, which knew that something heavenly was descending.

In the shepherds' wisdom we learn to know the earth by feeling our way into its weaving life as it perceived the descent of the heavenly Being. It is the same annunciation, only from another side. Wonderfully unified, we thus see what, although it was one and the same event, was announced in a twofold way to men.

And when we see how humanity received the event of Golgotha, we must say that, in regard to this and other matters, there were only the merest remnants of the ancient wisdom left to man. I have already shown how the Mystery of Golgotha was grasped in the first centuries of Christianity with the help of the fragments of an ancient wisdom known as Gnosis. From then on it became more and more a matter of trying to penetrate into the nature of the event of Golgotha with analytical reasoning powers alone. And in the 19th century naturalism gradually made its appearance in the confessional sphere. The super-sensible content of the event of Golgotha was no longer grasped at all, Christ became

merely the “wise man of Nazareth”, naturalistically conceived. A new, spiritual grasp of the Mystery of Golgotha became necessary. The fact of the Mystery of Golgotha must not be confused with the way in which human understanding has dealt with this fact.

Now a soul-constitution such as the shepherds in the fields and the Wisemen of the East possessed still existed in its last fragmentary form at the time when the Mystery of Golgotha occurred. But all this changed in the course of human evolution. Everything changes and undergoes metamorphosis. What then became of the wisdom of the Eastern Magi? It has become our mathematics, with its knowledge of the heavens! The Magi possessed a super-earthly science based on sublime recollections of pre-natal life. All this has been shrunken and cramped into our mathematical, mechanical grasp of the heavens, so that we apply nothing but the laws of mathematics and mechanics to their phenomena. What we have in the way of mathematical astronomy is all that still rises up out of our inner being as the modern metamorphosis of what the Magi once possessed.

And looking at our external sense-knowledge, which is merely a perceiving with eyes and ears, we find it to be the externalized inner knowledge of the shepherds in the fields. What could once convey to the shepherds in the fields the inner secrets of earthly existence now permits only of that

cold, natural-scientific observation of the outer world which is the offspring of the shepherds' wisdom. The child bears but slight resemblance to its mother. And our mathematics, our astronomy, are the offspring of the wisdom of the Magi.

Humanity had to go through this development. Our scientific researchers, sitting in their laboratories and clinics, have very little in common with the shepherds but theirs is a direct metamorphosis of the shepherds' wisdom. And our mathematicians likewise are in direct line of descent from the Eastern Wisemen. The outer has become the inner, and the inner, outer. And so we have indeed grown remote from the Mystery of Golgotha. We must become aware of this fact. We have become far removed indeed from such understanding. Perhaps many of those who call themselves preachers and ministers of Christianity in the official sense are the most remote from it of all.

The forces of knowledge, faith and feeling that live in man to-day can never penetrate through to the true being of the Mystery of Golgotha. It must be found entirely anew.

The wisdom of the Magi too has become dry mathematics, perceiving the heavens only in designs. It has become an inner thing. But inwardness must take on life once more. What was once outer must be built up again from within.

And now let us try to understand the content of a book such

as my *Occult Science* from this standpoint. — The Magi had a real penetration into the starry heavens; they saw what was spiritual there because they had insight into human pre-natal experience. This has become abstract in our mathematics. But the very same forces out of which we develop mathematics can be brought back to life, and intensified as imaginative vision. Then there is born from out our inner being a world which, although we create it within us, we see as the outer world, as though: containing Saturn, Sun, Moon, Earth, Jupiter, Venus, Vulcan. We see the heavens in inner vision just as the Eastern Wisemen externally perceived the secrets of the Mystery of Golgotha. The external has become an inner thing, has become mathematical abstraction; and in like manner the inner must be widened out until it becomes a universe around us, until inner vision leads us to a new astronomy experienced within.

Only by thus reaching out for a new understanding of the Christ can we fill the festival of Christmas with a certain meaning. Has the Christmas festival any meaning for most human beings nowadays? It is a very beautiful custom, scarcely 150 years old, to have the Christmas Tree as a symbol of the Christmas festival. The custom of having a Christmas Tree came into being only in the 19th century. What is this Christmas Tree really? It is not so easy to find its meaning. In making the effort to find it, and by discovering how the Christmas Tree gradually came into use, how it grew

from being the little branch, carried on St. Nicholas' arm on the 6th of December, into being our Christmas Tree, we come to realize that this Christmas Tree is also directly connected with the Tree of Paradise.

Human consciousness thus looks back here to the Tree of Paradise, to Adam and Eve. What does this signify? This is one aspect of the way we make the Mystery of Golgotha known to-day. We turn back from the Mystery of Golgotha to the creation of the world, to the beginning of the world. We fail to grasp the meaning of the world's redemption, and instead turn back to the God who created the universe. This is expressed in the gradual disappearance of the real Christmas symbol, of the manger — so sublime a part of the Christmas plays of earlier centuries — and in the appearance of the Christmas Tree which is really the Tree of Paradise.

Thus the old Jehovah-religion again took the place of the Christ-religion; the Christmas Tree is the symbol of the reappearance of the religion of Jehovah. This Jehovah-religion makes its appearance in many shapes and forms to-day. For Jahve was once rightly worshipped as the one and only God in an age when his people felt themselves to be a unified folk, content within their limits, and living in the expectation of some day filling the entire earth. In our age people talk of Christ Jesus, but really worship only Jehovah. For, as we saw during the war, the people of the various

nations talked of Christ, but were really concerned with the original God, Jehovah, who lives in the forces of nature and heredity.

On the one hand, the Christmas Tree, on the other, the national gods so remote from Christianity — with these humanity has turned back from grasping the Mystery of Golgotha to lay hold again on something belonging to a much earlier period. There has been a retrogression into the ancient Jehovah religion in the adherence to the nationalistic principle, in the announcement that the various peoples would follow their national gods.

You see, what must be taken into consideration is that in the annunciation, to the shepherds, and in the annunciation that came to the Magi, there is a human element common to all men. For the earth is the common property of all. The earth-annunciation received by the shepherds was one which could make no national distinctions and differentiations. And the Magi, who received a sun-annunciation, an annunciation from the heavens, also received a purely human element. For after the sun shines upon the lands of one folk, it shines on the lands of others also. Heaven and earth belong to all in common. With Christianity, a common human element is roused in all humanity.

This fact is pointed to in the twofold annunciation of the

Christmas story. Such matters which were fully understood when man's soul-constitution was an entirely different one, will only be comprehensible to-day with the help of spiritual science.

We should inscribe this into our hearts to-day when we think of the Christmas festival. To-day, in thinking of the Christmas Mystery, we have need to look for a birth. We should not merely busy ourselves with idle talk about the Christmas festival and our own feelings, but should look for what must be born anew in this our age. For truly, real Christianity must be born anew. We need a cosmic Christmas festival for humanity.

It Is a Necessity of Our Earnest Times to Find Again

The Path Leading to the Spirit

The times in which we live are so earnest that at present it is not in any way appropriate to think of personal matters.

Allow me, first of all, to express briefly my heartfelt thanks to your esteemed president for her kind words and then to pass on to what I believe I must tell you, for it is a long time since we saw one another in Holland.

The times in which we live and its conditions are much more earnest than most people of the present are consciously aware of.

Here we can speak of these conditions of our times from those standpoints which result from a long study of the spiritual science of Anthroposophy. We know that we live in an epoch whose characteristic peculiarity began to be evident in the 15th century. It was then that it slowly began to develop its peculiarities. Those who are initiated into the spiritual conditions of human evolution and can therefore have an insight into this course of development, know that the second half of the 19th century indicates a specially low point of human evolution in the modern and particularly in European culture. This low point may be characterised as the rise of a particular inthrust of egoism in all branches of civilised humanity, an egoism of a kind that was never there before.

This wave of a special course of development then sent its ramifications into the 20th century, and now these ramifications undoubtedly continue to hold mankind under their spell.

In saying that a wave of egoism came over the whole modern civilisation, I do not speak trivially of what one generally defines as egoism, but I speak of egoism in a special sense, into which we shall penetrate a little in the course of this morning's considerations, and in a way that will be evident to those who are initiated in the true mysteries of more recent human evolution.

We already know the members constituting human nature. We know that the soul-members of human nature have been engaged for a long time in a special process of transformation, in a special course of development. We know that when we go back to very ancient times of human evolution we have to do with a particular forming of man's etheric body, during a very old time of development in India; a particular forming of the astral body then began, and a certain intermediate course of development took place during that epoch of European development which began about the year 747 in the south of Europe and which closed in the first thirty years of the 15th century. That time was the beginning of that epoch of human evolution in which we are still living. In the year 747 before the Mystery of Golgotha, began that phase of

human evolution in which the so-called intellectual and understanding soul (Verstandes und Gemütsseele) unfolded. Everything that humanity still prizes to-day as Greek culture; developed through the fact that at that very time the intellectual or understanding soul was in an ascending line of development. However, while the wonderful Greek culture was unfolding, that which we call intellectual or understanding soul was in an ascending line of development. It had not yet reached its climax. For such points are always in a certain way times of probation for the evolution of humanity. For the sake of their development, the Greeks had to pass through what one might call the youthful freshness of the intellectual or understanding soul. The Greek culture, so much admired by posterity, came into being out of this youthful freshness of an intellect that was not yet permeated by egoism, out of this youthful freshness of the human understanding. Of the characteristics pertaining to the intellectual soul, the Latin and Roman culture then took over something that was in a descending line of development and decadent. Those who have a deeper comprehension for that which lived in Roman culture know: There the intellect already reaches its culmination; there the intellect rises to a high point. On that account the Romans developed such abstract ideas; on that account the Romans developed something that did not as yet exist in the whole ancient East, that did not even exist, in the sense known in Europe, in the Greek culture: The Romans developed the ideas of jurisprudence, the juridical concepts.

To-day we consider the world very superficially and we translate our thoughts on “Jus”, on jurisprudence, which, in reality are the outcome only of the Roman intellectual soul, into something which we assume to have already existed in the ancient East, for instance in Hammurabi, and so forth. But that is not the case. The Decalogue, the Ten Commandments as well as the contents of other documents of that time, were, after all, something quite different from that which constitutes our modern juridical concepts. These are something abstract, something that is no longer so close to the human soul. Everything that thus constitutes the development of the intellectual soul reached its climax during a period in the civilisation of Europe which has really been studied very little from an external historical standpoint, although it is extraordinarily important and significant for those who wish to study human evolution in the meaning of spiritual science.

That striking year to which we can draw attention as being specially significant for European development is the year 333 after the Mystery of Golgotha. The year 333 after the Mystery of Golgotha is the middle of the fourth post-Atlantean epoch. It is that point of *time* when a fluctuating knowledge of the universe lived in Europe simultaneously with a fluctuating knowledge of humanity. These had nothing of the penetrating character of the knowledge of the universe that the Greeks still possessed and no proper comprehension of man's inner world.

We find instead that man sways either towards the longing for an extensive knowledge of the universe, or towards the longing for self-knowledge, knowledge of his own self. The human soul of the European peoples indeed passed through a great deal during the fourth post-Atlantean epoch. Roman life was then entering into its decay; it bequeathed to European humanity nothing but its language; it left behind its more or less fundamental material of culture. The life of humanity thus entered the second half of the fourth post-Atlantean epoch, lasting up to the 15th century, when our present epoch began.

From the preceding epoch, in which most of us in some way passed through one or more earthly lives, we brought over — partly through physical heredity, but particularly through the fact that we ourselves formerly were those incarnated souls — into the fifth post-Atlantean epoch the inheritance of the fourth post-Atlantean epoch, and we took over this inheritance. This inheritance of the fourth post-Atlantean epoch lives in everything that constitutes our present civilisation.

We worked the intellect, the thinking, into our consciousness soul. That means a great deal. At the beginning of the fifth epoch, the consciousness soul enabling man to really permeate, really grasp his ego, first took hold of his thinking, his life of representations and his intellect.

Humanity thus became intelligent and clever, but clever within the consciousness soul; within the evolution of humanity, this implies the finest possible elaboration of EGOISM.

We should not only rebuke this epoch of egoism, we should not only fall upon it with criticism, but in spite of the fact that it brings with it so many temptations and leads man into great soul-dangers and even into external danger, we should recognise this age of egoism as the one in which ego-consciousness comes to the fore with special incisiveness.

Man can thus take into himself a real feeling of freedom. This feeling of freedom is something that none of us possessed in our previous incarnations, in the earlier epochs of human evolution. We had to pass through egoism, that presents so many temptations, in order to reach that longing for freedom which is the prerogative of modern humanity. One of the most important things in Anthroposophy is the knowledge that we had to take in something in order to climb over an important stage in human evolution: the stage leading to the DEVELOPMENT OF FREEDOM. For this very reason we should be aware that this crossing over is connected, with many temptations, with many dangers of humanity, both soul-spiritually and bodily. A knowledge going in the direction of Anthroposophy must enable us to take in fully the feeling of freedom, but at the same time to ennable it, to permeate it again with a spiritual knowledge of the universe, which — in

spite of the now existing mature ego-feeling, mature ego-consciousness — induces mankind to solve tasks that are not only egoistic tasks, but tasks pertaining to the whole evolution of humanity, indeed to the evolution of the whole earth, to the evolution of the whole universe.

In this connection we are now facing a great turning point in the whole civilisation of more recent times. The time of probation has indeed come! Great tasks confront mankind. But the recognition of these tasks is extremely difficult and is rendered still more difficult through the fact that we have just passed through the age of the great egoism.

We say that we sleep from the moment of falling asleep to the moment of waking up. That is right. We are then in a state of dulled consciousness. Most of you know sleep only in its negative aspect, that it dulls consciousness. Yet we do not judge the waking state in the same way. The time of being awake, the time from the moment of falling asleep to the moment of waking up, was really quite different in the fourth post-Atlantean epoch. To-day people believe that they are awake in the same way in which, for instance, the people living about the time of the Mystery of Golgotha were awake. That is not the case. Their whole soul-constitution was different. Man was then awake in a different way. He was much more strongly conscious of his body.

You see, modern man really knows very little indeed of his bodily processes. The Greeks, not the Greeks of a later time, but the Greeks of the pre-Socratic and pre-Platonic times, still knew a great deal of the processes of their own body. For example, the really cultured Greek looked up to the sun. From the sun he received the light. He received at the same time a feeling that he was drawing in something etheric, that the light was being led on into his inner being. And when he was thinking, he said: The light, the sun thinks within me. The Greek of pre-Socratic times still felt this in a living way. He did not think so abstractly about thinking as we do to-day. He thought: The sun thinks within me: it allows its light to be drawn in by me. The light that shines upon the things outside, that makes the things outside visible, is active within me, by reflecting itself, as it were, within its own being, so that thoughts spring up in me. For the Greek, the thoughts within him were the light of the sun. At the same time, they were for him that element which lived in the macrocosm thanks to the influence of divine-spiritual beings. At the same time, they were for him that which really raised him to the Divine, above his ordinary dignity as a human being. He felt himself lifted above the earthly, when he thus experienced the sun's light within him as thinking. And when a particularly cultured Greek ate, he indeed considered his food, in which he took in something that he did not receive directly from the sun, but that came from the earth, as a necessity of life, yet at the same time he felt himself changing into the food, that became

he himself, as it passed through his mouth, his oesophagus and digestive organs. He felt that he was one with the food, in the same way in which he felt that he was one with the sunlight. While he was digesting, he felt the earth's gravity. He felt, as it were, similar to the serpent, that he did not as yet highly appreciate, but that he still observed rather timidly — the serpent that twists away from the earth and digests in a particularly visible way, after having swallowed its food. That is how the Greek experienced what went on in his body: whether he experienced what was thinking within him as the sun's bright light, or whether he experienced within himself what chained him to the earth; i.e. the taking in of food. Through the intimate way in which his understanding was connected with his body the Greek felt with particular energy that which also lived within him as physical human being. You may also deduce this from the following:

When we paint human beings to-day in the ordinary way, as numerous painters of the present generation have done year after year, decade after decade in painting portraits, we really lie. We look at people outwardly and believe that then we bring forth something of what we experience. It is not true at all that we can experience something in that way! We could experience it only if we were able to conjure up within us the whole way of identifying ourselves feelingly with the whole of Nature as human beings, as it was the case with the Greeks. First of all, we must learn this anew, along an entirely different

path than that of the Greeks.

Since the middle of the 15th century, we have acquired in an abstract-theoretical way a soul-constitution that no longer allows us to really penetrate livingly into our body, but that lives instead in concepts that do not stand visibly before us, because we have conquered thinking for the egoity, for the ego. We should realise this. And we should realise that we must once more take in spirituality from an anthroposophical spiritual science, so that the ego may once more be filled with something, and so that that which really lives within us may once more — but now in a different way — enter our life: that which the Greeks experienced in an immediate, elemental way; but that could not continue.

When the Greek walked, he walked as if led by a necessity of Nature, like the lightning flashing through the clouds, or the rolling thunder! He knew nothing whatever of freedom, but he knew man! Indeed, he knew more about man than we think he did. For instance, he knew how to coin words clearly indicating that man still knew something of the connection between the soul-spiritual and the bodily-physical. The Greek words, or those derived from the Greek, indicate even to-day far more than those based on our therapeutic or pathological conceptions, that are no longer able to understand anything. Hypochondria for instance, means cartilaginosity of the abdomen. It is a name that the Greeks found through their full

knowledge of the fact that in hypochondric people the activity of the soul-spiritual gives rise to cartilaginous formations in certain parts of the body. These names mean far more than modern men suppose, and more than can in any way be grasped through modern medicine, with its abstract way of thinking, even though it experiments, dissects, etc. We must first take up again everything that is real, that once more enables us to have an insight into the world! It is the task of a spiritual scientific deepening to reach once more real facts, realities.

You see, during the fourth post-Atlantean epoch, in which the human beings passed through what constitutes, as it were, a physical self-knowledge, an insight into the human body, during that time — one might say approximately, during the first third of that time, occurs the greatest event of the earth's evolution: the Mystery of Golgotha.

What is the condition of the time in which the Mystery of Golgotha occurred? — The further we go back, the more we find in ancient times — in the Greek epoch, the Egyptian-Chaldean, the Persian and the ancient Indian epoch — this immediate knowledge of the whole human being. Then, this knowledge of the whole human being disappears. The last remains of that knowledge may be found at the time when the Mystery of Golgotha appeared. Something of that instinctive, ancient knowledge of man still existed at that time. For

instance, the personalities described in the Gospels as the Apostles, or the Disciples of the Lord, still possessed something of that old instinctive knowledge, which lived in their souls altogether instinctively, not clearly. Others too possessed such a knowledge. At that time it was to a great extent decadent, but at any rate it still existed. It was dying away, burning out, but enough remained of that ancient knowledge to enable a great number of men of that time to grasp the Mystery of Golgotha accordingly. This is particularly evident when the apostle Paul entered the evolution of the times, the apostle Paul who was initiated by divine powers and to whom the spiritual world became visible.

All this gave rise to conditions of time which still enabled man to understand the Mystery of Golgotha in a certain naive, instinctive way. Many people had already entered a later phase of development. Particularly the cultured Greeks and the cultured Romans had concepts that were already far too abstract in order [to] grasp the Mystery of Golgotha in a really living way. Yet certain people had preserved the last remains of an old clairvoyant knowledge, particularly clairvoyant traditions, and they were still able to grasp that a super-earthly power, the Christ, had connected Himself with an earthly man, Jesus of Nazareth.

The year 333 after the Mystery of Golgotha, was, as it were, the year in which last stragglers of those who were still able to

have a real understanding of the Mystery of Golgotha could be found in Europe. But these stragglers could not understand it, for instance, through our anthroposophical spiritual science, for this did not, of course, exist at that time. They grasped it through an old knowledge that had remained from the Gnosis, and such like. A certain spiritual knowledge still existed. An ancient human inheritance lived in the human soul and this enabled man to grasp the Mystery of Golgotha.

What has remained of the Mystery of Golgotha? Intellectual traditions! — The Gnosis became theology, a mere logical way of grasping the divine. Theo-Logy: a mere logical way of grasping the divine, no longer a contemplation of the divine!

Since the year 333, the capacity of contemplating the Mystery of Golgotha in a direct way became more and more decadent, until the fateful time of the 9th century, when, in the year 869, the Eighth General Oecumenic Council at Constantinople gave out the dogma that man does not consist of body, soul and spirit, but that it is instead a Christian's duty to acknowledge that man consists only of body and soul, and that the soul possesses a few spiritual qualities. At that time, the trichotomy, as it was called, the only possible knowledge of the human being, according to which man consists of body, soul and spirit, was done away with dogmatically, and a dogma was enforced, according to which a Christian who truly believes must acknowledge that man only consists of body

and soul.

Modern philosophers frequently state that their philosophy is based on an unprejudiced knowledge, and they speak on the one hand of the body, and on the other of the soul. They speak of the spirit in a very phraseological manner at the most, for they do not know the spirit. They would only know it, if they recognised the spiritual science of Anthroposophy. The “impartial philosophy” that is now being taught to such an extent — what is it, in reality? — It is the result of the dogma pronounced by the Eighth Oecumenic Council in the year 869.

We must see through this. We must be quite clear that when the modern civilisation arose, and even in the second half of the fourth post-Atlantean epoch, it was considered as dangerous to speak of the spirit and to draw attention to it. But at the present time it is necessary that we should draw mankind's attention to the spirit, — the spirit that has been declared to be the devil for a long, long time, within the civilisation of Europe! After the year 333, nothing but traditions remained of the old Christological knowledge — nothing but traditions!

Everything that constitutes art shows us even more clearly that it has remained tradition! Observe, for instance, Cimabue's paintings; there you will see a world that took on a completely different aspect in Giotto's paintings. In Cimabue's

paintings lived something that may also be seen in Dante, something that could no longer be experienced by the human beings of a later time! Later on, this living within a spiritual world, that may still be seen in Cimabue, ceased. Later on, it was a hypocrisy to paint a golden background, but for a Cimabue this was quite natural. And now observe a Russian icon; it is not in any way painted after a model, for it is something in which the old traditions are still alive, traditions that come from a clairvoyance still existing at the time of the Mystery of Golgotha and enabling man to understand the Mystery of Golgotha.

Then came the time in which the traditions were maintained by using external instruments of power. And then came the 19th century, in which the ordinary soul-activity that brought forth such significant results in natural science and technology, was also applied to theology. But what became of theology through this? Christ-Jesus, the incarnation of a Being that does not belong to the earthly became “the simple man of Nazareth,” looked upon indeed as the most perfect man, but not as the bearer of a super-earthly Being. Theology became naturalistic. The more our modern theologians look upon Jesus of Nazareth as a human being, the less they feel induced to pursue Christological ideas, and the happier they are! Even in theology they do not wish to rise beyond the description of the man, Jesus of Nazareth, they do not wish to rise to an understanding of Christ as a super-earthly Being

that dwelt in the man, Jesus of Nazareth.

To-day, those who have an insight into world-events from a spiritual standpoint, must see many things differently from the way in which they are judged by people who only see them outwardly. Central Europe, that is now passing through such a tragic destiny, was able — among other things which cannot be discussed here — to accept Adolf Harnack as a great scientist; the very man who reached the point of saying that God the Son should not be included in the Gospels! They should be read, he says, in such a way as to find in them only the man, Jesus of Nazareth, and this man's teachings concerning God the Father. Harnack's theology was intended to do away with our feelings of reverence for the spirituality of Christ. The theology which Harnack established in Central Europe really signifies the negation of Christianity, the denial of Christianity; it signifies the setting up of a world-conception clearly stating that we do not wish to have anything to do with the spirituality of Christ. It is significant to observe what has thus swept over modern humanity, with the result that the most distorted views now exist concerning the most important ideas of human life.

To-day we know what sleep is, from the moment of falling asleep to the moment of waking up. Yet we do not, as a rule, observe the other kind of sleep, in which we live from the moment of waking up to the moment of falling asleep, when

we walk about in our everyday life, steeped in illusions and dreams in regard to its most important facts. Indeed, in these modern times, we do not only sleep when we lie in our bed at night (this is actually the better kind of sleep), but we are also asleep in the sphere of egoism, when we lock ourselves up in our inner being, unwilling to know our human body and, at the same time, unwilling to progress to a spiritual self-knowledge. We sleep another kind of sleep during the time from falling asleep to waking up.

In order to understand this, we must indeed observe the nature of sleep from the moment of falling asleep to that of waking up. What does then take place with the human being? Why does the modern intellect believe that as far as the human constitution is concerned sleep is the same for modern man as it was for the ancient Greeks? — The Greeks were not awake in the same way as we, and the Egyptians even less so, nor did they sleep as we do. This soul-constitution in particular should be studied for every epoch of time.

When, during sleep, the human soul, that is to say, the ego and the astral body, loosens itself from the physical and etheric bodies that remain lying on the bed — where does the soul, that is the ego and the astral body, really dwell while we are asleep?

Superficial explanations that a cloud may be seen hovering

over the physical body (which is quite true, as far as an altogether external form of clairvoyance is concerned), do not suffice. This is not sufficient, for we must observe what takes place inwardly. We must observe what the soul really experiences from the moment of falling asleep to the moment of waking up. In these modern times, the human soul then passes through experiences that are also lived through by the souls that are not as yet incarnated on the earth. Consider the following: Take a case that came to my notice just now, before I began my lecture: A daughter was born to an anthroposophist; one year ago, this little girl lived in the spiritual world as body and soul, and has since then made the endeavour to descend to the physical world. All those decades, that make us so much older than this little newly born girl, during all those years it lived in the spiritual world. And while we were asleep, we lived from the moment of falling asleep to the moment of waking up, in the world in which the little girl dwelt before conception, or birth. That is the world in which we dwell, when we are asleep, and there, the souls that are not yet incarnated pass through many experiences. While we are asleep, we pass with them through the fifth post-Atlantean age and through events resembling their own experiences.

From the moment of waking up to the moment of falling asleep, we live, on the other hand, in a world that we sleep away during our waking life; we live in everything that we

inherited from our past earthly existences. We live together with what has remained behind from ancient India, Persia, or Egypt; we live with what we have experienced spiritually here on earth, and this is crammed together egoistically in our inner being. We bring it along with us into our present incarnation. During the day, we live with all these things, and sleep away the present. Indeed, the present contains many things that can only be grasped spiritually. We cramp ourselves egoistically in ideas that come from the past and adhere to them obstinately even in our language, in our speech.

Languages contain a great store of ancient crystallized wisdom. Yet we rebel against any kind of influence that may be exercised upon our souls by this ancient store of wisdom. For instance, to-day we use the words "Messer", knife, or "Schere", scissors. When we use the word "Schere", scissors, we do not as a rule think that it comes from a kind of "Scheren", or shearing, that is announced in every barber's shop! And when we use the word "Messer", knife, we do not think that it is really based on a moral idea, for it is connected with "Maass", measure, and "Zumessen", to mete out, or cut to measure. When a knife was used in ancient times, it was really used to "mete out" a gift for someone. A store of wisdom lies crystallized in the words we use, and this ancient spiritual life that is contained in the words now uttered so thoughtlessly, lives in the depths of our being. Whenever we speak, we really experience the life of ancient epochs.

Spiritually, we pass through ancient epochs of the earth, from the moment of waking up to the moment of falling asleep, but we pass through them in a sleeping condition. And from the moment of falling asleep to the moment of waking up, we pass through events that are connected with the descent of human souls to their life on earth.

You see, these are realities, these are truths. These realities should be well impressed upon us, if we do not only wish to become acquainted with the forces of decay, but also with the forces of growth and progress. It would be so much better if, before going to sleep in the evening, a greater number of people were to do other things than those which they are accustomed to do! Consider what many people generally do, as last thing, before they go to bed! Yet a modern man should say to himself: I wish to enter the world that contains the forces of growth and progress, it is the world in which I can experience those forces that lead the human souls down to the earth, a world in which I can experience those forces spiritually.

From the moment of falling asleep to the moment of waking up we experience the forces pertaining to the future. For that reason, we should have a kind of craving for the teachings that speak of a spiritual world and that enable us to be conscious of the experiences of souls that are in a condition (but consciously) resembling that of souls who are asleep

here on earth. The impulses for the progress of civilisation, for the healing of civilisation, must come from that world! The spiritual, political and economic impulses that should unfold as healing powers for our civilisation must come from that world! It is necessary, at the present time, that we should once more acquire the possibility of grasping the Mystery of Golgotha, of grasping it in a spiritual way.

What is the essential, or let us say, one of the essential things (for there are, of course, many essential things in it), in the Mystery of Golgotha? — That a God, a super-earthly Being, took up His abode in the man, Jesus of Nazareth. Beings of His kind have one characteristic quality: they cannot die. All those Beings of the higher Hierarchies, described in my “OCCULT SCIENCE”, the Angels, Archangels, etc. up to the highest Beings, the Cherubim, Seraphim, etc. do not die (read the description of their life’s course in my books), they do not die as men die. What did Christ take upon Himself, Christ Who came from the higher Hierarchies? — He died within a human body. You see, here we have significant forces that pass over into the evolution of humanity upon the earth, Christ died in a human body; he passed through the experience of death, an experience unknown to the other gods who are connected with the earth. Up to the year 333, it was still possible to grasp this truth to a certain extent. Now we must learn to grasp it anew! We should grasp anew that a super-earthly Being shared with us the experience of death,

thus passing over into the development of the earth. Yet at the same time we should have the great modesty of recognising that the experiences of this Being highly surpass what can be experienced through the soul-constitution of a human being.

The Christ descended from worlds where death is unknown. What Beings serve the Christ? — Among those who serve Him, there is not one who could make the same sacrifice, not one who could have come down to the earth, in order to pass through death. Beings that belong to the hierarchy of the Angeloi, right up to the higher Hierarchies, Beings connected with the evolution of the earth, are Christ's servants. We cannot perceive them, if we do not rise to a super-earthly knowledge of the higher Hierarchies. Through a knowledge of the spiritual worlds we should seek that which leads us to Christ. Spiritual science is needed above all in order to attain a new knowledge of Christ. For Christ is here, upon the earth, and He is surrounded by the world of the higher Hierarchies. Man's great temptation in modern times is the modern natural science with its great triumphs and its admission of purely external forces of Nature. Yet behind all these forces of Nature live the spiritual Beings! The assertions of natural science are certainly right, nevertheless the spiritual Beings that serve Christ live behind the forces of Nature, thinking and directing them. Christ lives in everything that constitutes the development of the earth. Super-earthly

Beings serve Him — but these super-earthly Beings can only be recognised through spiritual science. Consequently an extremely important task evolves upon spiritual science: the renewal of Christianity.

All this shows you that to-day we cannot pursue spiritual science merely as a personal concern. To-day spiritual science concerns civilised humanity as a whole. Through an inner necessity, spiritual science was from the very beginning pursued in the circle that afterwards obtained the name of "Anthroposophical Society", in a different way than in the Theosophical Society. The whole constitution of the Theosophical Society had, from the very outset, a sectarian character, something that reckoned with the egoism of modern times. Anthroposophy therefore had the task of taking into account the consciousness of modern times, that which constitutes the external culture of humanity, and of pouring into it the results of a spiritual manner of contemplation. Little differences and strifes are of no importance whatever in the face of such a task. It was essential for me to maintain the purity of a spiritual movement that reckons with the whole science of modern times. Whether this or that person may or may not accept one or the other truth, is of no importance to me. Even though the whole world may abuse spiritual science and criticize it, I do not consider this as essential, for the essential thing is that the spiritual science that I advance should really harmonize fully, with the modern, scientific

mentality, with the moral conscience of modern times. For this reason, I had to publish my “Philosophy of Spiritual Activity” before revealing the truths of Karma. I have often listened with great pain to theosophists who said: If this or that man suffers, if he suffers socially and belongs to a lower class or caste, it is his Karma and he has deserved it. This interpretation of the idea of Karma corresponded to the egoistical requirements of men who lived in the 19th and 20th century. Yet they did not think that we do not only live through our present life on earth, but that we shall also live through a future life. To-day we should not always look back on what we once possessed in past lives on earth, but we should also consider that in future lives on earth we shall be looking back on what we are passing through now — and this will then be an entirely new experience. Freedom fully harmonizes with the idea of Karma ... Everything that appears in the account-book of life is karmically connected.

You see, if I reckon up the debit and credit sides of destiny and strike the balance, I obtain life's balance; but this does not entail that the single items are subjected to the necessity of Nature. Just as the single items of a commercial account book do not depend on diligence, and so forth, and finally enable us to strike a balance, so freedom can very well be connected with the idea of Karma. We should not adopt an easy fatalistic idea when advancing the view of Karma as a fully justified idea. Spiritual science should therefore be in full

harmony also with the conscience and the moral attitude of modern humanity. For that reason it was necessary to work more extensively with spiritual science, also during the time in which the catastrophe broke out in regard to everything that has been caused by the egoism of modern humanity, both soul-spiritually and physically.

Would it have been honest and straightforward to continue preaching that spiritual science can help mankind, and yet advance no social ideas at a time when social requirements became as urgent as they are to-day? Would human love not have progressed in the direction of a social knowledge? Shall we content ourselves with declamations on human love? Or should we not rather progress to real social impulses?

The fact that we can only see Christ's ministering spirits, clearly when we look into the spiritual world, is a result and a fundamental knowledge of spiritual science, a result of what I have told you to-day concerning waking and sleeping, concerning sleeping wakefulness and the awakening from sleep through spiritual science. Spiritual science will also enable us to grasp once more the Mystery of Golgotha, in accordance with a modern mentality. And as a result, spiritual science must not restrict itself to some sectarian group, but if must be brought out into the world in the best possible way, according to our capacities and to our place in life! The centre at Dornach was not intended to be a sectarian centre, but one

that renders fruitful every branch of science and life, social life and artistic life. Anthroposophy and its spiritual science must become a concern of the great masses of humanity, although its most important things and that which penetrates into the innermost depths of our heart, awakening our inner forces, are pursued within the narrower circles of our Groups. There, in those Groups, we gather forces, in order to develop a certain higher knowledge, which we must first take in there. It is a knowledge that must be developed, for to-day we live in a time in which mankind really does not know what it is seeking; it sleeps away the most important things of life. Nevertheless it is a time in which mankind seeks after a new knowledge of the spirit! Let us feel this deeply, as pioneers, I might say, of a spiritual renewal — as Anthroposophists.

For that reason I so warmly wish that also the Groups in Holland might pursue an earnest, diligent and untiring study of the knowledge that can be obtained in our movement, from out the spiritual worlds. I warmly wish that our Groups should study diligently. These studies should constitute the point of departure for bringing out Anthroposophy into the world — and each one must do this in his own way — so that mankind's longings may be satisfied through a spiritual contemplation directed towards Anthroposophy. For that reason, let us grasp the nature of the longings of modern man. Let us not think that we become materialistic, when we spiritualize matter! And let us clearly realise that mankind

would face a great misfortune, if it fails to obtain the true knowledge that is able to avert that misfortune.

The Eighth Oecumenic Council of the year 869 drove away from human knowledge the contemplation of the spirit. Those who have an entirely materialistic mentality seek to prepare the next stage: they also wish to eliminate the soul and to establish the general dogmatic knowledge that man only consists of the body. Certain devilish initiates are now excogitating means of educating the human being materialistically, of preparing him materialistically as a body; they seek to attain their end not by means of psychic influences, but by means of ingredients and substances taken from Nature. They plan an experimental psychology and seek to adopt principles that are not those of the Waldorf School (for the Waldorf School principles are spiritual protests against modern materialism), and they already undertake all manner of experiments in order to test man's capacities. This is but a preliminary stage of what they really aim at. The child is no longer to be educated psychically, but with the aid of external, material means, so that its capacities may develop in a bodily way. Thus man would gradually become an automaton, unless we bear in mind at the right moment that the path that led to the elimination of the spirit must not be continued in the direction of the elimination of the soul as well. We must instead follow the opposite direction of the Eighth Oecumenic Council; we must once more follow the path enabling us to

find the spirit anew, and to cultivate in human life, in every sphere of practical human life, only what we can discover through the spirit.

This is what I wish to implant into your souls, what I wish to implant into your hearts, my dear friends, after our long absence. Cultivate spiritual science first of all as a concern of the heart, in the way in which it should be cultivated individually, so that we may progress. Cultivate what you have thus taken in, and then bring it out to humanity in every sphere of life, bring out what you have thus taken in! You will then gradually find the path enabling you, in the present difficult and earnest time of probation, to do the right thing for humanity, according to your place in life.

Past Incarnations of the Peoples of Today

My Dear Friends:

The urgent task before us at the present time is to apply the knowledge and impulses contained in Spiritual Science to life, but to apply them in a really effective way. Again and again it must be emphasized that in face of the burning needs of the age, theoretical knowledge of the truths underlying human life and cosmic existence is by no means sufficient. Everything depends upon understanding conditions as they actually are in practical life — in other words, to understand life itself in the light of the principles of Spiritual Science. For many centuries men have grown accustomed to look at only one fragment of reality. And the inevitable consequence of this was the attitude of mind which has culminated in the catastrophic events of the present time. Men are utterly lacking in that understanding of existence which is demanded of them at their present age of evolution.

As students of anthroposophical Spiritual Science it will certainly not be difficult for us to be convinced of the truth of repeated earthly lives nor of the fact that in spite of the full reality of freedom, the destiny of a human being has its origin in a previous earthly life. But when it is a question of coming to grips with the concrete realities of life, we slip into the kind of thought that has been customary during the last few centuries and which is utterly incapable of explaining the intricacies of human life. Although this kind of thinking can

explain certain phenomena of nature, it is entirely at a loss when confronted with the intricate complexities of the life of man. As a matter of fact it is scientific thought that has remained farthest of all in the rear of the actual demands of life today, and yet science exercises a very powerful influence upon the thinking of the masses of the people. In speaking thus of the influence of scientific thought, I am not referring to those individuals who are working in or are in some other way connected with particular branches of science. I am thinking of the masses of the people who, when they are faced by the weightiest problems of life, swallow what is told them by men who appear by the force of outer circumstances to be qualified to judge of such things. And then people base their actions upon the opinions of the recognized authorities although they are utterly devoid of any real understanding of human life. The teachings of Spiritual Science must be applied in every branch of existence, above all in those branches of knowledge which form the basis for a true understanding of life.

When a man comes to Spiritual Science today he begins to understand the principles underlying the fact of repeated earthly lives. But suppose he wants to inform himself about things that are actually happening in the world. He may turn perhaps to history, or rather to the fragmentary history that forms part of popular education. But this is all written from the point of view of thought that is merely capable of explaining

the things and phenomena of Nature, and nothing more. The spiritual aspect of history is ignored and when anyone nowadays tries to interpret certain facts and events of history, he is more or less obliged to fall back on what happened in the last generation, in the second and third generations back, and so on through the centuries. To take a concrete example: How does a German set about learning his history? He thinks of the men who have lived in Middle Europe, of whom he himself is one. He reads the story of what happened to them, what happened to their fathers, forefathers and so on, through the generations. He goes backwards in time, perhaps to the Middle Ages, and imagines that he is following the tracks of one continuous stream of human life which leads back then to the migrations of the peoples and so forth. And so he tries to explain what is happening to mankind at the present time by what happened in these earlier generations. He becomes familiar with the stream of history as it expresses itself in the consecutive generations, and the only idea that is really clear to him is that of heredity. Sons have inherited certain qualities and characteristics from their forefathers or are benefiting by what was instituted by their forefathers. It is only a matter of going back in time from the present to the preceding generations.

Yes, but if we look at the matter in the light of Spiritual Science, can this be said to be the whole reality? Why should souls living in bodies of the present generation necessarily

have been incarnated in Middle Europe in their earlier lives? Is it not possible that they were incarnated somewhere quite different, under entirely different conditions? The forces which these souls bring over with them from their earlier incarnations into the bodies of the present generation work no less effectively than the forces of the blood that has been transmitted by heredity through the generations. These forces are working as well as the inherited physical characteristics. We must not fall into the error of thinking that it will ever be possible to understand either the human beings or the events of the present age so long as we have eyes only for a fragment of the reality. We must say to ourselves that in the men of the present age souls are incarnated who in earlier incarnations lived in quite different regions of the earth. And when we try to follow up the destiny of these souls, we are not necessarily led back through the generations at all. In other words, we cannot understand what is happening on the earth if we do not apply in an absolutely concrete way the truth of repeated earthly lives.

It is not possible to be an honest believer in reincarnation on the one side and on the other to accept history as it is expounded nowadays, for to do that would be to make a sharp distinction between outer life with all its traditions, and what we regard as the essential reality. More and more we must realize how necessary it is to be able to find evidence in life itself of the things we have recognized as spiritually true.

And it is for this reason, my dear friends, that I have no hesitation in speaking about certain results of investigation which may seem highly improbable to a great many people, but for all that must be made known today. It is right that they should be made known, because humanity is inwardly yearning to know the whole reality and because degeneration is bound to set in if men are afraid to face the whole reality.

It is, of course, quite true that most people fight shy of taking the truths of Spiritual Science in all seriousness. These truths seem so startling and so utterly remote from their accustomed lines of thought that they merely dabble in Spiritual Science and never reach the point of really coming to grips with it. They have not the courage to apply these truths neither in practical life nor even in their study of problems of practical life.

At this point, before we proceed any further, let me repeat something I have said on many previous occasions; namely, that those who want really to make any headway in spiritual research must be on their guard against ordinary associations or combinations of ideas, for what presents itself to the mind is usually the opposite of the truth, or at all events diverges very widely from the truth. It is precisely the deeper truths which seem at the outset strange and improbable, because they can only be discovered by real knowledge and real experience.

And so in all seriousness we will ask ourselves this question: Why has civilization led human beings into the present catastrophic condition of life? What has Spiritual Science to say about this? I must emphasize here that certain details which I have given on previous occasions are quite correct but for reasons which will be quite obvious to you, it is only possible to deal adequately with a vast subject by constantly adding other details.

I have said before that many souls living at the present time were incarnated in a previous life during the early centuries of Christendom, in regions more to the South of Europe. Many of these souls are now incarnated in Middle Europe. This is a perfectly correct statement but it applies only to a certain number of souls. What I propose to tell you today must be taken as referring to a considerable portion of the present population of the earth.

This brings us to the question — and the answer I shall give is the outcome of real and very strenuous spiritual research — this brings us to the question: Where were the souls of the greater part of the population of Western Europe, of Middle Europe and far over towards Russia in their earlier life on earth? If we investigate this problem conscientiously with the methods of Spiritual Science, the fact emerges that we are here concerned with souls whose life in the spiritual world since their last death and their present birth has been of

comparatively short duration. Our investigation leads us over to the West, to lands in which, after the discovery of America, large numbers of Europeans founded colonies and exterminated or at all events kept the original population in a state of subjection. We are led back to the centuries of the conquests of America and to souls incarnated at the time of these conquests in bodies of the American Indian race.

Now you will not be able to understand what I have to tell you unless you have a true picture in your minds of the nature of these Indian peoples who were gradually exterminated by the colonists from Europe. They were not, of course, cultured people in the sense in which we think of culture today. But there was a certain quality in these souls which expressed itself in a universal, pantheistic form of religion. Their hearts were turned in aspiration to a great Spiritual Being and their religion was thoroughly monotheistic. I am speaking here of the leading stock, not of the more degenerate branches. These people had a living and vivid experience of one great Spirit Universal behind the world of nature and the deeds of men. We must try to understand this mood of soul and altogether get rid of the preconceived notion that these Indian peoples were the half animal savages which they are generally supposed to have been.

Broadly speaking, the souls once living in those exterminated Indian peoples are incarnated today in the men

of Western Europe, Middle Europe and on towards Russia. We shall never get to the truth if we cannot accept what seems so strange and improbable a statement. These were souls who had had no contact with Christianity in former incarnations and because of this it follows that the souls of a large proportion of Europeans today had not received the impulse of Christianity before their present birth. Christianity is something that has been acquired from outside, assimilated as it were with the sounds of language and speech. Before we can understand the way in which Christianity lives in the souls of Europeans today we must realize that, broadly speaking, it was not a Christian impulse at all which lived in these souls in an earlier incarnation, but a pantheistic impulse, connected with the worship of one great Universal Spirit. Here and there among these European peoples there are, of course, other souls, whose earlier incarnations during the first centuries of Christendom were in the more Southerly regions of Europe and in Northern Africa. And of these two categories of souls, the present population of Western and Central Europe and the lands well on towards Russia mainly consists. The way to study these things is to observe how the souls of men express themselves in our present age, what their aspirations are and in what way they think. We shall never understand these European peoples until we realize that although the blood kinship runs back through the consecutive generations, say to the age of Charles the Great and even earlier, the souls now living in these European bodies were once incarnated in far-

off America, in the bodies of a race which was conquered by colonists from Europe.

Another fact, too, emerges as the result of spiritual investigation. We can look back to the peoples who lived in the Southern regions of Europe and who received Christianity in a form altogether different from that of today. In those times Christianity was still imbued with elemental, deeply inward forces of soul. It worked as an imponderable force in the whole of life and was still entirely free from the abstract intellectualism of Theology. It was a force that worked upon the deepest and most fundamental feelings of the people. And these souls who lived in the Southern regions of Europe at that time and received Christianity in this form, are, speaking broadly, incarnated at the present time, in Asia. The period spent by these souls in the spiritual world between death and rebirth was somewhat longer than in the case of the others, because the character of the impulse they received in their early Christian incarnation was such that it tended to prolong the period of life in the spiritual world between death and rebirth. Many of these souls who were permeated by the Christian Impulse at that time are incarnated now in Japanese bodies. We shall never be able to understand the curious culture of Japan — which presents so many enigmas today — unless we realize that a great many souls now incarnated in Asia were imbued in a very special way with the Christian impulse in their earlier incarnation. They have carried over

these Christian sentiments into Eastern bodies and have been surrounded from childhood by the decadent forms of ancient Oriental culture which have remained in the language and other forms of civilized life in the East. Certain elements of the true Christian impulse have lived on in these souls, in spite of all that has been dinned into their ears and has presented itself to their minds and hearts from a degenerate Oriental culture. We can find evidence of this in the most highly developed and most highly educated Orientals, and, indeed, we can only understand them in the light of this knowledge. Think, for example, of a personality like Rabindranath Tagore. We shall never understand what such a figure really signifies until we realize that in Rabindranath Tagore there lives a soul who in a previous earthly life imbibed from early European Christianity a certain warmth of feeling which pours out in all his utterances and deeds. This warmth of feeling is always there, but on the other hand the rather coquettish style of Tagore is the outcome of the influence of decadent Orientalism. There is a curious duality in the personality of Rabindranath Tagore. If our outlook is healthy and natural we shall invariably discern in his works an element of Eastern coquettishness and yet we shall be attracted by an irresistible warmth of soul.

It is quite useless today to dabble superficially in the idea of repeated earthly lives and merely take it as a theory. It must be applied to life in a concrete way, although this is still far

from people's liking. At the bottom of their hearts they are afraid to know and face their own being, and make no attempt to see in actual life any concrete expression of their abstract beliefs. They are embarrassed at the prospect of confronting their own true being. They do not want to show themselves to the world as they really are, and that is why they put up every obstacle they can to hinder investigation into reality. The widespread confusion, and innumerable problems with which modern life is fraught is explained to some extent when we take into consideration the things I have put before you here.

And now let us think of peoples inhabiting another part of the earth. When a seer has made the investigations of which I have been telling you, another question forces itself upon him; namely: What has become of the souls who were incarnated in Asia round about the time of the Mystery of Golgotha? In spiritual research one always finds that some problem in actual life gives the impetus to investigation. Life itself indicates the line of investigation, and then the faculty of vision is kindled. One problem leads us to a particular region, another to a different region and it is finally quite obvious that there is meaning and purpose in it all. Having investigated the destiny of the souls once incarnated in the Indian peoples of America, one is led to enquire into the destiny of those souls who were living in Asia, in Asia Minor and in Africa about the time of the Mystery of Golgotha and in the earliest centuries of Christendom. I am not now referring to those who actually

received the teachings concerning the Mystery of Golgotha, but to those who did not receive them; namely, souls through whom the ancient culture of the East lived on.

People have not, as a rule, any very correct idea of the character of this old Oriental culture at the time of the Mystery of Golgotha. Today, of course, it has become altogether decadent, but at the time of the Mystery of Golgotha it was often of a lofty spiritual order. A great many men were able to form very clear and definite conceptions of certain facts and events of the spiritual worlds. Those faculties which can be awakened in one who has allowed the Christ Impulse to pour through the fibers of his being, were not, of course, possessed by the souls of whom I am now speaking, but for all that they had a deep understanding of the spiritual world which they envisaged in pictures. Their conception of the universe was of a lofty spiritual order and had the effect of making them think that the spiritual world was the only world worthy of their aspirations. Their inclination was to shun and flee away from the material world. They were men who indulged in a great deal of speculation, but their speculations were to some extent still nourished by forces of the old, instinctive clairvoyance. They spoke of how the world had come into being, passing through different stages of spiritual evolution in the remote past. They spoke of Aeons in successive ranks, entering into denser and denser states of matter, resulting finally in the structure of the outer physical

world. In short, they were men who gazed deeply and reverently into the spiritual world. This attitude of soul prepared them for a lengthy life in the spiritual world between death and a new birth, and it was a very long time before they brought themselves to descend again into new bodies. It was a very long time before the urge arose within them to come down again to the earth. These souls — a considerable number of them at all events — are incarnated today in the peoples of modern America. The whole constitution of the Americans today with all their astuteness in the practical and material sides of life, is due to the fact that in an earlier incarnation their souls were given up to spiritual contemplation of the universe, but that they then descended into very hard and dense material bodies. Fundamentally speaking what they are seeking to do now is to let their earlier experiences of the spiritual world live themselves out once again in a subtle and uncannily astute handling of affairs connected with the material world. We can understand why the American mind approaches everything connected with the material world in such an eminently practical and thoroughly scientific way, when we know that this characteristic is to be traced back to an age when the attention of these souls was turned towards the spiritual world. Material life has now taken the place of the spiritual world and although the people of America are quite unconscious of it, what they are really trying to do is to understand the spiritual in the garb of the material. Their attitude of mind now is the materialized counterpart of

spiritual experiences through which their souls passed in an earlier incarnation.

You will soon realize how useful it is to try to understand the actions and behavior of men of the present generation in the light of such facts, for only so can you ever hope to grasp the whole reality. We live in a world of pure abstractions when we study merely the history of consecutive generations.

Be quite clear on one point, my dear friends. The vast majority of men at the present time do not want self-knowledge. They are not courageous enough to get out of the groove of physical, sense observation, whether it be in history or in anything else. Think of all that is inculcated into the minds of children in the instruction they are given at school. It is quite obvious that human beings today are being wrenched away from the realities of life just because they are taught only one small fraction of reality. When people are asked today to take the fact of repeated earthly lives in all seriousness and to look a little further than outward appearances, they draw back as if something were going to burn them. One comes across incredible statements made, for instance, by leading scientists. It is of course still too soon to speak in public lectures of matters such as I have been speaking of today, but even in public lectures one has to go pretty far.

We may as well realize at once that in most cases it is quite impossible to find a point of contact with modern modes of thinking. The modern mind is altogether perverted by the kind of thought that is current in our present age. But on the other hand it is urgently necessary that a sense for reality should find its way into life. Without this sense of reality we shall make no real progress. And for this reason those who are sincere students of the truths of anthroposophical Spiritual Science must not be afraid of applying to actual life, teachings like that of repeated earthly lives, which in the abstract they may understand quite well. All the same, it is absolutely right to refrain from uttering the bald, dogmatic form of a truth until the proper time has arrived. It is right, for example, that our Waldorf School shall be prevented from becoming a school for the promulgation of any specific view of the world. It is not essential for children to get hold of the abstract idea of repeated lives on earth, but without actually expounding this as an idea in the abstract, it is quite possible to throw light on history and, furthermore, to make history intelligible when one has this idea in the background. The minds of children who are taught history in this way — perhaps without ever having heard of the theory of reincarnation — will be quite different, simply because their teachers have been able to speak intelligibly of life as it is at the present time, knowing and understanding the way in which souls from remote regions of the earth enter into the stream of blood flowing through successive generations.

Our task today is not only to speak about the spirit, but to bring understanding of the spirit to a point where the working of the spirit can be seen in concrete, material existence. Our sciences are abstract even when they dabble in the most concrete phenomena of external life, for these material phenomena themselves are nothing but abstractions when their spiritual foundations are ignored.

Again we find people saying: The only thing to do is to believe in those who claim to have vision of the spiritual world, for initiation science is not so easily acquired as other kinds of knowledge. Initiation science is not for us. Such a point of view is fundamentally the same as that of a certain Professor who said: "After all, when it comes to things that do not directly concern me — the birth of Alexander the Great, for instance — I can accept them without having experienced them myself. But I must either have experienced personally or be able to experience things that directly concern me before I will acknowledge them as truth. Nothing will make me accept these things merely on the basis of the experiences of others."

I should like to ask such people whether or not they have to accept the date of their own birth on the authority of others. The date of their birth is something that concerns them most intimately, but whether it can ever be a conscious experience — that is quite another matter! There is surely no alternative

but to accept it on the authority of others!

That is one thing that may be said about the rejection of the principle of authority — as it is called.

If we would only try to open up the path which leads through healthy human intelligence to the understanding of the teachings of Spiritual Science and take these teachings really seriously, we should soon discover that healthy, free minds can, after all, find their way to truths such as those of which I have spoken to you today — strange and questionable as they may at first appear to be. Of course, if the faculty of healthy reason has to confront such obstacles as are erected when history is studied merely from the point of view either of inherited characteristics or of events occurring in a continuous, unbroken stream — if human intelligence is obstructed by prejudice in this way, then it will not be possible to get very near to reality. The moment we give healthy reason free play, and when we begin really to want to understand, we shall be able to perceive what is living in the souls now incarnated upon the earth. Understanding will not come from a study of heredity alone, nor from a study of the blood flowing through the generations. Everything depends upon our having the courage to approach these matters. But when once the courage is there we shall get beyond abstractions to a concrete understanding of the truths themselves.

The Real Being of Man

From the different considerations we have brought forward, you can see — even though this may not be externally noticeable — that an inner connection exists between the chief beings who dwell on a planetary-cosmic body at a given time, and that cosmic body itself. From the most diverse point of view this connection between man and the entire earth life can be studied, with all that belongs to it. We will keep this in mind to-day from one particular point of view, and from that, form certain ideas concerning the real being of man.

We know that man has passed his life on earth in a succession of incarnations. These successive incarnations bring him to a far more inward connection with his own planet, as such than do the epochs of time which lie between his death and re-birth. The times which man passes between death and re-birth are for him times of a more Spiritual existence, and during such times he is himself more withdrawn from the Earth than at the times between birth and death.

To be withdrawn from the Earth or to stand in a more intimate connection with the Earth, signifies also certain relationships with other beings, because, my dear friends, that which we call the external, sensible, perceptible sphere of the Cosmos is finally, merely the expression of certain relationships between Spiritual beings. Although to physical

vision the Earth appears as it presents itself to the Geologists, in such a way that they regard it simply as a stony mass surrounded by an atmosphere, that fundamentally is simply an external illusion. What appears thus as this stony mass is simply the body for certain Spiritual beings. And again, that which appears to us as being outside the Earth, that which shines down on to our Earth as the world of the Stars, even that as it appears to our external sense perception, is merely the external sensible expression of a certain relationship of Spiritual Beings, of the Hierarchies. What appears to us as the Earth filled with gravity — that which approaches us very closely because it forms the firm basis on which we develop our life between birth and death — through what is presented to us as the external physical Earth, we develop especially our life between birth and death. Through everything which shines down to us from cosmic space, and with which we seem to have far less connection, with that which shines down to us from the world of Stars, with that we are more closely related between death and re-birth. We can even say it is more than a picture, it is a reality of the deepest significance when one says: that man descends out of the starry worlds to physical birth in order to fulfill his existence between birth and death. Only we must not imagine that the reflection of the Universe which we see when we speak so the starry world from the earthly point of view, is also the view presented to our super-sensible perception between death and re-birth. That which appears simply externally to us here

on Earth as the starry world, then reveals itself in its nature, in its Spiritual being. We have then to do with the inner aspect of what, while we are on Earth, simply reveals its external aspect. Indeed we must admit that both when we look down on to the Earth as will as when we look up to the Cosmos, in so far as we are dealing with a sense impression we always have a sort of illusion before us; and we only come to the truth when we can penetrate to those Beings who lie at the bottom of this illusion, with their various degrees of Cosmic self-consciousness.

Whether man looks up or down, I must therefore call it illusion; the truth, the Being, lies behind this illusion. That illusion which reveals itself both above and below is connected with the fact that on the one hand our life between death and re-birth, is subject to the possibility of being drawn out of the path of complete human development. Here on Earth between birth and death we may become too allied to the Earth; we can, as it were, develop in ourselves the instinct, the impulse to become too much related to the earthly powers, just as in the life between death and re-birth we can also develop too strongly the impulse to become too closely related to the Cosmic powers outside the Earth. Here on Earth we stand too close to the external, pictorial expression of certain Beings that veil themselves in sensible materialities; here we are in a sense, too far removed from the inner Spirituality. When we develop between death and re-birth, we

are fully in Spirituality. And so whereas here on Earth the possibility threatens us of hardening in Physical existence, when we are living between death and re-birth the possibility threatens us of being drowned in Spiritual existence.

Both these possibilities depend on the fact that besides those powers which one has in mind when one speaks of the normal Hierarchies, such as the elementary Beings in the three kingdoms of mature, or man himself, or the Hierarchies next to him, when one speaks in the sense of true Spiritual Science of these who are in their right Cosmic age, besides these there are other Beings, who seek to develop their nature at the wrong time, inopportunely. These are the Luciferic and Ahrimanic beings of whom we have often spoken and of whom you will already have formed the idea that the Luciferic beings as such, present themselves as they do because they now reveal themselves as they should have revealed cells in an earlier Cosmic age; and the Ahrimanic beings are those as such, ought not to have revealed themselves, as they now reveal themselves, until a later Cosmic epoch. The Luciferic beings are backward, retarded cosmic spirits; the Ahrimanic beings are the opposite — they are premature cosmic beings. The Luciferic beings are those who rebelled in a sense against sharing all the time allotted them for their evolution; they did not evolve so far, because they rebelled against fully sharing that evolution. So when they reveal themselves to-day, they appear at an earlier stage

of existence.

The Ahrimanic beings, on the other hand, if we may so express it, could not wait for a later age to become that which they were intended to become, they could not wait for the development of what was laid down in them. They want to be that now. Therefore they harden themselves in present existence, and show themselves now in that form which they should rightly attain only in a later development of cosmic life.

We look out into the space of the Cosmos at the ensemble of the Stars — what is their appearance? We only have that special vision of the Stars, of the Milky Way, of the Heavens bedecked the , because it is the revelation of the Luciferic nature of the Cosmos. That which shines down to us, which surrounds us so radiantly, is the revelation of the Luciferic nature of the Cosmos. It is that which is as it now is because it has remained behind at an earlier stage of its being, and when we turn away from the Cosmos to the earthly soil upon which we walk, the soil is rigid and hard because, rolled up together within it, as it were — are the Ahrimanic beings, those beings who now reveal artificially the stage which they ought to show at a later stage of their development. Hence we are confronted with the possibility, that whenever we give ourselves to the sense world, then, through our vision of the heavens, and make ourselves more and more Luciferic. Thus if, in the life between birth and death, we have a special

inclination to give ourselves up to the vision of the heavens, that signifies nothing immediate or direct, but simply something which remains to us as an instinct along into the time we pass before our physical birth or conception. It is an instinct remaining to us from the time we passed through in the Spiritual world, when we lived with the between death and rebirth. We then entered into too close a cosmic relationship with cosmic worlds, we came too similar to them, and from those worlds there has remained to us that inclination which indeed does not express itself as any very strong inclination inhumanity, but simply as a desire, which has remained, to give ourselves utterly up to that sense-vision of the starry world. We developed that inclination if, through our karma which we fulfill here between birth and death, we develop such a tendency that between death and the pre-birth we sleep too strongly, if, in the Spiritual world we develop too little inclination to have a full consciousness there.

Now on the other hand, being entirely devoted to the life on Earth, is a state which we *directly* develop here between birth and death. That is the real Ahrimanic possibility in the life of humanity. The Luciferic possibility is connected with what we prepare in ourselves through too close a relationship with the Spiritual world of visions, and the Ahrimanic relationship we assimilate here on Earth, yet between birth and death we develop too strong inclination on what surrounds us as the external world sense.

If we grow too strongly into the Earth, if, as it were we grown so strongly in to the Earth that we have no tendency to guide our soul towards the super sensible, then we enter into an Ahrimanic relationship.

Now all this has a deeper significance for the entire evolution of a human being. For as between death and the re-earth we can sink, down in the world, and thus become something which here on Earth can no longer find the right equilibrium between the spiritual and material world, and because we can develop too strong a relationship to this super-Earth, thereby as these things increase in number more and more in our soul, we can become foreign to our Earthly existence. We are now approaching that epoch of time when such things are lying within the sphere of man's own decision, and already, under certain circumstances, in our next incarnation, unless we can find the right equilibrium between the Spiritual and material world, we can come in to an incarnation in which we cannot grow up, cannot grow old. That is even now a possibility which stands before us as a certain danger — that we may be unable to grow old. We may be re-born, but the Luciferic beings can hold us back at the childhood stage. They can suspend something over us, so that we cannot mature. Those human beings who give themselves up so willingly to a nebulous mysticism, who have such a horror of sharp clearly defined thinking, who rebel against forming clear concepts of the world, and those

persons also who rebel against developing their inner soul powers, the inner activity of their souls, who want more or less to dream through life, those persons in their next incarnation will be exposed to the danger of not being able to grow up, of remaining childish in the evil sense of the word. That is a Luciferic impulse which will come to mankind in this way. That means, of course, that these human beings will not be able in their next incarnation to enter fully into the life on Earth; they will, as it were, not be able sufficiently to draw themselves out of the Spiritual world to enter properly on to the Earth. The Luciferic powers, who once entered into a union with our Earth, endeavour to find such instincts in man that his development on Earth will reach such a stage that human beings will remain children, and will not be able to age. The Luciferic powers would like to bring it to pass that at a certain stage in the future, there shall be no old people on the Earth, but only human beings who pass through life in a certain delusion of youth. In this way the Luciferic powers would be able to bring the entire Earth into ONE body as it were, one body having a common soul, in which all the individual souls of humanity will be dissolved. One common soul-element of the Earth, united with one common body of the Earth; to make the Earth a great organic being endowed with one common soul, in which the separate souls of humanity lose their individuality.

If you remember, my dear friends, I have often told you that

the important thing in earthly development does not lie in the mineral, plant, or animal kingdom. All those are simply “windfalls” of evolution; they are not the essential point of evolution, for that plays its part within the limits of the human skin. There are forces in the organisation of man himself which are the forces of development of our planet. If you recollect this, you will understand that what is finally to become of our Earth is not to be grasped by physical conceptions, our physical conceptions have but a limited interest. We only gain ideas concerning what the Earth is to become, when we know the human being himself. But this human being *can* enter into a union with those Luciferic powers which have united themselves with the Earth, and this brings it about that the Earth, as it were, carries beings who are too little individualized. It may thus become a common being, an indefinite communal being, with a common soul-quality. That is what the Luciferic powers are striving for, and if you take that picture which so many nebulous mystics regard as the most desirable future, which they always describe as a merging oneself into universal being, a kind of longing to disappear into a pantheistic whole, in such things you can perceive what already lives as a Luciferic tendency in many a human soul.

On the other hand the Ahrimanic beings have also united themselves with the Earth; but they have the opposite tendency. They work above all through those forces which

can draw our organism to themselves between birth and death, and permeate our organism through and through with cleverness, with intellectuality, fill us more and more with understanding; for our waking-intelligence depends upon the union of the soul with the physical body, and if that intelligence hypertrophies and becomes too strong, we become too closely related to physical existence, and then too, we lose our equilibrium. Then appears the inclination in man which hinders him from oscillating in the right way in the future between Earthly life and Spiritual life, between death and rebirth.

What lies in the striving of Ahriman is, to hold man back in such a way that he cannot in his next incarnation pass in the right way through earthly life and super-earthly life. Ahriman wants to keep humanity back from undergoing any future incarnations. He wants to make man of such a nature in this incarnation that he already experiences everything which he can possibly experience on earth. That can only be done intellectually — one cannot do it with one's full humanity. But it is absolutely possible for man to become so clever that in his cleverness he can form ideas for himself of everything which can possibly exist on the Earth. That is the ideal of many human beings, to get into their minds an idea of everything which can possibly be on the Earth, but one cannot have those experiences which one will only have in future lives; one cannot get those beforehand. One can only, in this

life get the images intellectually, pictures which then harden in the physical body and when one also gets a deep disinclination to undergo future incarnations, it seems a kind bliss not to desire to appear again on the Earth.

In this decadent life in the East (I have often told you how this Eastern civilisation came to its decadence) — in this decadent life in the East Ahriman can especially produce this confusion. In the East the people are more ruled inwardly by the Luciferic powers, therefore Ahriman can attack their being from outside; and just because they are inwardly governed by Lucifer, therefore Ahriman can fill them with a desire to conclude their life on Earth in a particular nation, no longer wanting to appear within a physical body. That can be put forward as an ideal by certain teachers of humanity — of course, those who work in the service of Ahriman — ideal that man should strive to finish with the Earth on one incarnation, before the Earth has attained its goal, and from that time no longer have to appear again in physical existence.

You know, my dear friends, that amongst all the Theosophical teachings which have been slavishly borrowed from the modern decadent life of the East, something appears which has never been taken over into our Anthroposophical view, i.e. — to regard it as a special grade of perfection in a man when he no longer wants to appear in life on Earth. That is an Ahrimanic application, and through this something

terrible is produced, Through this Ahrimanic idea, the Earth might become — no longer one great organism with unified common soul, (which Lucifer desires to bring about), but will follow the opposite path, by becoming super-individualised: Human beings would then reach such a stage of Ahrimanic evolution that, although they would indeed die, yet the terrible thing would occur that after death they would be like the Earth, they would cling to the Earth, and the Earth itself would simply be an expression of these single individual human beings. The Earth would be a colony of these separate individual human souls.

That is what Ahriman is striving for with the Earth — to make it simply an expression of this intellectuality, to completely intellectualise the Earth. Humanity must begin to recognise to-day that the fate of the Earth itself depends on the will of the human beings. The Earth will become that which man himself makes of it, not that which the physical forces are making of it. Those physical forces will fall away and be of no significance for the future of the Earth; but the Earth itself will simply be what man himself makes of it.

We are now living in that decisive hour of human evolution in which man can undertake one of three things: One, to pass his life in a nebulous mysticism, in dreaming, he can be insnared by physical existence in a brooding inner life, (and what is the life of sense but such a brooding). He can live in a

nebulous mysticism, in a dream-condition, in which he can no longer form clear concepts of life. That is one thing which may become the inclination of humanity.

The second possible inclination of man is, to permeate himself utterly with intellect and understanding, to scrape together everything which the intellect can accumulate, to despise everything which poetry or fantasy pours over Earth-existence, and simply to turn to what is mechanical and pedantic. Human beings are now faced with the decision — *either* to become Spiritual voluptuaries entirely absorbed in their own existence — (Because, my dear friends, whether one spends one existence in a nebulous mysticism or in sensible lusts, these are simply two sides of one and the same thing); or, on the other hand, to absorb themselves in dry, barren thinking — dividing and separating everything up according to rule. Those are two possibilities.

The third is to seek the balance between the two. One cannot speak of equilibrium in the same definite way as one can speak of either of those other two extremes. The balance must always be striven for, so that one can look both to the right and the left, without being drawn too strongly towards either; and pass through life holding both in equilibrium, regulating and ordering the one through the other.

This Cosmic Hour of Decision stands today before the

human soul. Man can decide to follow the Luciferic temptation and not allow the Earth to complete its development, but to let it remain behind like the Old Moon — to make it what I might call a caricature of the Old Moon, to turn it into a great organism having an individualised dreaming soul. in which human souls are contained as in a great common Nirvana. Or, on the other hand, men can decide to pass over into that super-intellectual stage, to abandon the *community* of Earth, to wish to have nothing in common with one another, but to allow their bodies to ossify and harden by pouring too much intellect and understanding into them. A nebulous mysticism and voluptuousness will turn the body into a pulp; while super-intellectuality and understanding will turn it into stone. Our modern humanity is tending not to desire equilibrium, but wants either the one or the other of these two.

We can see already on the one hand, how more and more the Western instincts are developing, which run towards intellectualism, understanding and pedantry; which judge everything in such a way that man thereby forces his intellectuality too strongly into his body. On the other hand, from the East we see the other danger threatening for man to kindle and consume his body. We see that in the views of the decadent East; and we can see in developments in Eastern Europe the same thing appearing, only in another aspect, in the terrible social struggles now going on there. Already the Hour of Decision has come to humanity, and humanity must

resolve to find that equilibrium. You see that what is put before humanity as a task today, can only be recognised out of the depths of the knowledge of Spiritual Science. We must assimilate these ideas which can draw our attention to the possibilities of human development on one side or the other. On the one side is the dissolution in Nirvana, which has already become a holy doctrine of the East, but which today has grown far away from the ancient ideas of Nirvana which then was a striving towards an Equilibrium based on the ancient clairvoyance. That which the decadent Oriental understands today by Nirvana is simply the world under the sway of Lucifer. And that which increasingly strives to come about from the efforts made in the West, from these strivings which develop out of our modern civilisation in so far as that is not permeated with Spiritual knowledge, simply means the mechanising of the world; an effort to make the processes of human existence more and more mechanical. An Ahrimanisation on the one side, and a Luciferisation on the other.

If the things described from a certain point of view in the last lecture as the chaotic life of recent times without any sense of guidance, be continued into the future, then, without a shadow of doubt, you will see the Ahrimanisation of Mankind. This can only be checked if into this super-intellectual life, this super-individualised existence of mankind, this existence of man today which is being more and more

permeated by egoism, there is brought a perception of the Spiritual world, Above all it is necessary that into different sciences this Spiritual impulse should come, for otherwise, in time to come they will rule as an abstract authority over humanity, and it will be dominated entirely by these various sciences, which would batten them down with authoritative power, and Ahrimanise them — It is especially important in our modern times, when the social riddles of life beat in strongly on human evolution, especially now is it important to elevate one's perception to that which can reveal the connection of man with his planetary life.

The old ideas of man's relationship with a Spiritual world contained in the different creeds, have been crippled in various directions, crippled on the one side and reduced to a merely abstract intellectual understanding, such as threatens to happen for instance in the Evangelical Confession, or on the other to an external principle of power, as happens in the Roman Confession, These are but different expression of what threatens man today, What is really necessary is, that man should find his inner orientation, that he should attain an inner impulse in order to have a free vision, so that he can look up to that which unites him with his planet, and through his planet with the whole Cosmos. He must feel today — Geology is not knowledge of the Earth; that vision of a stony colossus, on which are oceans of water, and surrounded by air — that is not the Earth; and what surrounds us as the

Milky Way and Suns, is not the Cosmos. The Universe consists of Ahrimanic beings below, and Luciferic beings above, which shine through the external sense illusion. And then we have the beings of the normal Hierarchies, to whom man can elevate himself when he can break through both sense-illusions and come to the truth; for the real beings do not appear in this external sense illusion, they only reveal themselves, as it were shining through this external sense-appearance.

Man of today must recognise: “I can perceive the Earth. If I am able to see that what appears below on the Earth appears as the outflow of Spiritual beings, then I can perceive what lives in the Seraphims, Cherubims and Thrones. But if I am not able to present to myself Spiritually what lives on the Earth, I yield to the illusion of what appears to me physically on the Earth. If I look up to the world of the Stars and form ideas only about what I can see sensibly, I Luciferise myself.” But if I am in a condition to take what appears in the external illusion, and break through that to the spirit, then I can say: “Yes, I can see the Stars, the Milky Way, Suns appear to me. But they announce to me Kyriotetes, Exusiae, Dynamis — Spirits of Wisdom, Motion and Form. Then only do I find equilibrium”.

There is no question of our speaking of Cosmic beings as better than Earthly beings, it is a question of our being as better than Earthly beings, it is a question of our being able

everywhere to penetrate through that sense-illusion to the true essence, to the real beings behind, with whom we as human beings are actually connected. Sense-appearance is the right way and interpret it, the Spiritual beings are there. Then we have them. Sense-appearance as such, is not deceptive; it is only our interpretation of sense-appearance which can be deceptive, our too strong relation with the Earth on the one side and the super-earth, what is outside the Earth on the one side and the super-earth, what is outside the Earth, on the other, when we traverse it between death and rebirth.

Man today, hardly experiences anything of such ideas if he only turns to what has gradually developed within our civilisation. The fact that all that was once different, has been utterly and entirely forgotten by civilisation today. People certainly do read with a certain curiosity what has been written about the things in Nature in the 12th centuries, but they do not read it with sufficient understanding. If they did, they would see that the time in which men began to think as they think now, is really only a few centuries ago — that in the 11th, 12th, 13th and even 14th centuries, they thought quite differently about the things of the external world. They did not merely see Stone in the stony, and Earth in the earthy, but they saw the Stony and Earthy as the body of Divine Spiritual beings; in the Stars they did not see merely what is seen today, but the revelations of the Divine Spiritual. It is only in the last century that man was first reduced to having a

Geology and a Cosmology, instead of a Geosophy and a Cosmosophy. Now through his Cosmology man would become Luciferic, through Geology he would become Ahrimanic, unless he can struggle to equilibrium through a Cosmosophy and Geosophy; and Anthroposophy alone combines them, because man is fundamentally born of the entire Cosmos. Anthroposophy consists of these two “sophies”, Cosmosophy, a wisdom of the Cosmos, and Geosophy, a wisdom of the Earth; and so on. We only understand man aright when we know how to bring him into Spiritual relation with the Universe. Then we shall not seek him one-sidedly only in relationship with *gravity*, that would be working for the Ahrimanic being; but we shall endeavour to pour an impulse into his will, which will give him the power henceforth to find the equilibrium between Light on the one hand and gravity on the other; between the tendency to the Earthly and the tendency to become Luciferic. Man must attain this equilibrium, and he can only do so when he can add the super-sensible to his sensible concepts.

Now, my dear friends, in conclusion, something quite paradoxical. Just place before your souls, that of which it has been said that man needs to know it, so that thereby he can face a decision in this Cosmic age. Just consider that we must really speak of a possible Ahrimanising or Luciferising of the world. Place that before your souls, and consider it is an important affair of humanity, and then, my dear friends, take

what you can read in the ordinary literature of today — that which comes to you as Spiritual life out of the lecture rooms, and the other Educational Institutes. Just consider the great cleft between these, and you will realise what is necessary for man so that he can rise above the decadence of his modern life. What is so urgently necessary is Earnest labour in Spiritual spheres. One can only begin that, if one is resolved to take earnestly such ideas as those we have considered today.

And of these same things we will speak further in the next lecture.

Spirit Triumphant

THERE is a significant contrast between the Christmas thought and the Easter thought. Understanding of the contrast and also of the living relationship between them will lead to an experience which, in a certain way, embraces the whole riddle of human existence.

The Christmas thought points to birth. Through birth, the eternal being of man comes into the world whence his material, bodily constitution is derived. The Christmas thought, therefore, links us with the super-sensible. Together with all its other associations, it points to the one pole of our existence, where as physical-material beings we are connected with the spiritual and super-sensible. Obviously, therefore, the birth of a human being in its full significance can never be explained by a science based entirely upon observation of material existence.

The thought underlying the Easter festival lies at the other pole of human experience. In the course of the development of Western civilisation this Easter thought assumed a form which has influenced the growth of the materialistic conceptions prevailing in the West. The Easter thought can be grasped — in a more abstract way, to begin with — when it is realised that the immortal, eternal being of man, the spiritual and super-sensible essence of being that cannot in the real sense be born, descends from spiritual worlds and is clothed

in the human physical body. From the very beginning of physical existence the working of the spirit within the physical body actually leads this physical body towards death. The thought of death is therefore implicit in that of birth.

On other occasions I have said that the head-organisation of man can be understood only in the light of the knowledge that in the head a continual process of dying is taking place, but is counteracted by the life-forces in the rest of the organism. The moment the forces of death that are all the time present in the head and enable man to think, get the upper hand of his transient, mortal nature — at that moment actual death occurs.

In truth, therefore, the thought of death is merely the other side of that of birth and cannot be an essential part of the Easter thought. Hence at the time when Pauline Christianity was beginning to emerge from conceptions still based upon Eastern wisdom, it was not to the Death but to the Resurrection of Christ Jesus that men's minds were directed by words of power such as those of Paul: "If Christ be not risen, then is your faith vain."

The Resurrection, the triumphant victory over death, the overcoming of death — this was the essence of the Easter thought in the form of early Christianity that was still an echo of Eastern wisdom. On the other hand, there are pictures in

which Christ Jesus is portrayed as the Good Shepherd, watching over the eternal interests of man as he sleeps through his mortal existence. In early Christianity, man is everywhere directed to the words of the Gospel: "He Whom ye seek is not here." Expanding this, we might say: Seek Him in spiritual worlds, not in the physical-material world. For if you seek Him in the physical-material world, you can but be told: He Whom you seek is no longer here.

The all-embracing wisdom by means of which in the first centuries of Christendom men were still endeavouring to understand the Mystery of Golgotha and all that pertained to it, was gradually submerged by the materialism of the West. In those early centuries, materialism had not reached anything like its full power, but was only slowly being prepared. It was not until much later that these first, still feeble and hardly noticeable tendencies were transformed into the materialism which took stronger and stronger hold of Western civilisation. The original Eastern concept of religion came to be bound up with the concept of the State that was developing in the West. In the fourth century A.D., Christianity became a State religion — in other words, there crept into Christianity something that is not religion at all.

Julian the Apostate, who was no Christian, but for all that a deeply religious man, could not accept what Christianity had become under Constantine. And so we see how in the fusion

of Christianity with the declining culture of Rome, the influence of Western materialism begins to take effect — very slightly to begin with, but nevertheless perceptibly. And under this influence there appeared a picture of Christ Jesus which at the beginning simply was not there, was not part of Christianity in its original form: the picture of Christ Jesus as the crucified One, the Man of Sorrows, brought to His death by the indescribable suffering that was His lot.

This made a breach in the whole outlook of the Christian world. For the picture which from then onwards persisted through the centuries — the picture of Christ agonising on the Cross — is of the Christ Who could no longer be comprehended in His spiritual nature but in His bodily nature only. And the greater the emphasis that was laid on the signs of suffering in the human body, the more perfect the skill with which art succeeded at different periods in portraying the sufferings, the more firmly were the seeds of materialism planted in Christian feeling. The crucifix is the expression of the transition to Christian materialism. This in no way gainsays the profundity and significance with which art portrayed the sufferings of the Redeemer. Nevertheless it is a fact that with the concentration on this picture of the Redeemer suffering and dying on the Cross, leave was taken of a truly spiritual conception of Christianity.

Then there crept into this conception of the Man of Sorrows,

that of Christ as Judge of the world, who must be regarded as merely another expression of Jahve or Jehovah — the figure portrayed so magnificently in the Sistine Chapel at Rome as the Dispenser of Judgment. The attitude of mind which caused the triumphant Spirit, the Victor over death, to vanish from the picture of the grave from which the Redeemer rises — this same attitude of mind, in the year 869 at the Eighth Ecumenical Council in Constantinople, declared belief in the Spirit to be heretical, decreed that man is to be conceived as consisting only of body and soul, the soul merely having certain spiritual qualities. Just as we see the spiritual reality expelled by the crucifix, just as the portrayals of the physical give expression to the pain-racked soul without the Spirit triumphant by Whom mankind is guarded and sustained, so do we see the Spirit struck away from the being of man by the decree of an Ecumenical Council.

The Good Friday festival and the Easter festival of Resurrection were largely combined. Even in days when men were not yet so arid, so empty of understanding, Good Friday became a festival in which the Easter thought was transformed in an altogether egotistic direction. Wallowing in pain, steeping the soul voluptuously in pain, feeling ecstasy in pain — this, for centuries, was associated with the Good Friday thought which, in truth, should merely have formed the background for the Easter thought. But men became less and less capable of grasping the Easter thought in its true form.

The same humanity into whose creed had been accepted the principle that man consists of body and soul only — this same humanity demanded, for the sake of emotional life, the picture of the dying Redeemer as the counter-image of its own physical suffering, in order that this might serve — outwardly at least — as a background for the direct consciousness that the living Spirit must always be victorious over everything that can befall the physical body. Men needed, first, the picture of the martyr's death, in order to experience, by way of contrast, the true Easter thought.

We must always feel profoundly how, in this way, vision and experience of the Spirit gradually faded from Western culture, and we shall certainly look with wonder, but at the same time with a feeling of the tragedy of it all, at the attempts made by art to portray the Man of Sorrows on the Cross. Casual thoughts and feelings about what is needed in our time are not enough, my dear friends. The decline that has taken place in Western culture in respect of the understanding of the spiritual, must be perceived with all clarity. What has to be recognised to-day is that even the greatest achievements in a certain domain are something that humanity must now surmount. The whole of our Western culture needs the Easter thought, needs, in other words, to be lifted to the Spirit. The holy Mystery of Birth, the Christmas Mystery once revealed in such glory, gradually deteriorated in the course of Western civilisation into those sentimentalities which revelled in hymns

and songs about the Jesus Babe and were in truth merely the corresponding pole of the increasing materialism. Men wallowed in sentimentalities over the little Child. Banal hymns about the Jesus Babe gradually became the vogue, obscuring men's feeling of the stupendous Christmas Mystery of the coming of a super-earthly Spirit. It is characteristic of a Christianity developing more and more in the direction of intellectualism that certain of its representatives to-day even go as far as to say that the Gospels are concerned primarily with the Father, not with the Son. True, the Resurrection thought has remained, but it is associated always with the thought of Death. A characteristic symptom is that with the development of modern civilisation, the Good Friday thought has come increasingly to the fore, while the Resurrection thought, the true Easter thought, has fallen more and more into the background. In an age when it is incumbent upon man to experience the resurrection of his own being in the Spirit, particular emphasis must be laid upon the Easter thought. We must learn to understand the Easter thought in all its depths. But this entails the realisation that the picture of the Man of Sorrows on the one side and that of the Judge of the world on the other, are both symptomatic of the march of Western civilisation into materialism. Christ as a super-sensible, super-earthly Being Who entered nevertheless into the stream of earthly evolution — that is the Sun-thought to the attainment of which all the forces of human thinking must be applied.

Just as we must realise that the Christmas thought of birth has become something that has dragged the greatest of Mysteries into the realm of trivial sentimentality, so too we must realise how necessary it is to emphasise through the Easter thought that there entered into human evolution at that time something that is forever inexplicable by earthly theories, but is comprehensible to spiritual knowledge, to spiritual insight.

Spiritual understanding finds in the Resurrection thought the first great source of strength, knowing that the spiritual and eternal — even within man — remains unaffected by the physical and bodily. In the words of St. Paul, “If Christ be not risen, then is your faith vain,” it recognises a confirmation — which in the modern age must be reached in a different, more conscious way — of the real nature of the Being of Christ.

This is what the Easter thought must call up in us to-day. Easter must become an inner festival, a festival in which we celebrate in ourselves the victory of the Spirit over the body. As history cannot be disregarded, we shall not ignore the figure of the pain-stricken Jesus, the Man of Sorrows, on the Cross; but above the Cross we must behold the Victor Who remains unaffected by birth as well as by death, and Who alone can lead our vision up to the eternal pastures of life in the Spirit. Only so shall we draw near again to the true Being of Christ. Western humanity has drawn Christ down to its own

level, drawn Him down as the helpless Child, and as one associated pre-eminently with suffering and death.

I have often pointed out that the words, "Death is evil," fell from the Buddha's lips as long before the Mystery of Golgotha as, after the Mystery of Golgotha, there appeared the crucifix, the figure of the crucified One. And I have also shown how then, in the sixth century, men looked upon death and felt it to be no evil but something that had no real existence. But this feeling, which was an echo from an Eastern wisdom even more profound than Buddhism, was gradually obscured by the other, which clung to the picture of the pain-racked Sufferer.

We must grasp with the whole range of our feelings — not with thoughts alone, for their range is too limited — what the fate of man's conception of the Mystery of Golgotha has been in the course of the centuries. A true understanding of the Mystery of Golgotha is what we must again acquire. And be it remembered that even in the days of Hebraic antiquity, Jahve was not conceived as the Judge of the world in any juristic sense. In the Book of Job, the greatest dramatic presentation of religious experience in Hebraic antiquity, Job is presented as the suffering man, but the idea of the execution of justice from without is essentially absent. Job is the suffering man, the man who regards what outer circumstances inflict upon him, as his destiny. Only gradually does the juristic concept of retribution, punishment, become part of the world-order.

Michelangelo's picture over the altar of the Sistine Chapel represents in one aspect, a kind of revival of the Jahve principle. But we need the Christ for Whom we can seek in our inmost being, because when we truly seek Him, He at once appears. We need the Christ Who draws into our will, warming, kindling, strengthening it for deeds demanded of us for the sake of human evolution. We need, not the suffering Christ, but the Christ Who hovers above the Cross, looking down upon that which — no longer a living reality — comes to an end on the Cross. We need the strong consciousness of the eternity of the Spirit, and this consciousness will not be attained if we give ourselves up to the picture of the crucifix alone. And when we see how the crucifix has gradually come to be a picture of the Man of suffering and pain, we shall realise what power this direction of human feeling has acquired. Men's gaze has been diverted from the spiritual to the earthly and physical. This aspect, it is true, has often been magnificently portrayed, but to those, as for example Goethe, who feel the need for our civilisation again to reach the Spirit, it is something, which, in a way, rouses their antipathy. Goethe has made it abundantly clear that the figure of the crucified Redeemer does not express what he feels to be the essence of Christianity, namely, the lifting of man to the Spirit.

The Good Friday mood, as well as the Easter mood, needs to be transformed. The Good Friday mood must be one that realises when contemplating the dying Jesus: This is only the

other side of birth. Not to recognise that dying is also implicit in the fact of being born, is to lose sight of the full reality. A man who is able to feel that the mood of death associated with Good Friday merely presents the other pole of the entrance of the child into the world at birth, is making the right preparation for the mood of Easter — which can, in truth consist only in the knowledge: “Into whatever human sheath I have been born, my real being is both unborn and deathless.”

— In his own eternal being man must unite with the Christ Who came into the world and cannot die, Who when He beholds the Man of Sorrows on the Cross, is looking down, not upon the eternal Self, but upon Himself incarnate in another.

We must be aware of what has actually happened in consequence of the fact that since the end of the first Christian century, Western civilisation has gradually lost the conception of the Spirit. When a sufficiently large number of men realise that the Spirit must come to life again in modern civilisation, the World-Easter thought will become a reality. This will express itself outwardly in the fact that man will not be satisfied with investigating the laws of nature only, or the laws of history which are akin to those of nature, but will yearn for understanding of his own will, for knowledge of his own inner freedom, and of the real nature of the will which bears him through and beyond the gate of death, but which in its true nature must be seen spiritually.

How is man to acquire the power to grasp the Pentecost thought, the outpouring of the Spirit, since this thought has been dogmatically declared by the Eighth Ecumenical Council at Constantinople to be an empty phrase? How is man to acquire the power to grasp this Pentecost thought if he is incapable of apprehending the true Easter thought — the Resurrection of the Spirit? The picture of the dying, pain-racked Redeemer must not confound him; he must learn that pain is inseparable from material existence.

The knowledge of this was a fundamental principle of the ancient wisdom which still sprang from instinctive depths of man's cognitional life. We must acquire this knowledge again, but now through acts of conscious cognition. It was a fundamental principle of the ancient wisdom that pain and suffering originate from man's union with matter. It would be foolishness to believe that because Christ passed through death as a Divine-Spiritual Being, He did not suffer pain; to declare that the pain associated with the Mystery of Golgotha was a mere semblance of pain would be to voice an unreality. In the deepest sense, this pain must be conceived as reality — and not as its mere counter-image. We must gain something from what stands before us when, in surveying the whole sweep of the evolution of humanity, we contemplate the Mystery of Golgotha.

When the picture of the man who had attained freedom at

the highest level was presented to the candidates for ancient Initiation after they had completed the preparatory stages, had undergone all the exercises by which they could acquire certain knowledge presented to them in dramatic imagery, they were led at last before the figure of the Chrestos — the man suffering within the physical body, in the purple robe and wearing the crown of thorns. The sight of this Chrestos was meant to kindle in the soul the power that makes man truly man. And the drops of blood which the aspirant for Initiation beheld at vital points on the Chrestos figure were intended to be a stimulus for overcoming human weaknesses and for raising the Spirit triumphant from the inmost being. The sight of pain was meant to betoken the resurrection of the spiritual nature. The purpose of the figure before the candidate was to convey to him the deepest import of what may be expressed in these simple words: For your happiness you may thank many things in life — but if you have gained knowledge and insight into the spiritual connections of existence, for that you have to thank your Buffering, your pain. You owe your knowledge to the fact that you did not allow yourself to be mastered by suffering and pain but were strong enough to rise above them. And so in the ancient Mysteries, the figure of the suffering Chrestos was in turn replaced by the figure of the Christ triumphant Who looks down upon the suffering Chrestos as upon that which has been overcome. And now again it must be possible for the soul to have the Christ triumphant before and within it, especially in the will. That

must be the ideal before us in this present time, above all in regard to what we wish to do for the future well-being of mankind.

But the true Easter thought will never be within our reach if we cannot realise that whenever we speak of Christ we must look beyond the earthly into the cosmic. Modern thinking has made the cosmos into a corpse. To-day we gaze at the stars and calculate their movements — in other words we make calculations about the corpse of the universe, never perceiving that in the stars there is life, and that the will of the cosmic Spirit prevails in their courses. Christ descended to humanity in order to unite the souls of men with this cosmic Spirit. And he alone proclaims the Gospel of Christ truly, who affirms that what the sun reveals to the physical senses is the outer expression of the Spirit of our universe, of its resurrecting Spirit.

There must be a living realisation of the connection of this Spirit of the universe with the sun, and of how the time of the Easter festival has been determined by the relationship prevailing between the sun and the moon in spring. A link must be made with that cosmic reality in accordance with which the Easter festival was established in earth-evolution. We must come to realise that it was the ever-watchful Guardian-Spirits of the cosmos who, through the great cosmic timepiece in which the sun and the moon are the hands in

respect of earthly existence, have pointed explicitly to the time in the evolution of the world and of humanity at which the Festival of the Resurrection is to be celebrated. With spiritual insight we must learn to perceive the course of the sun and moon as the two hands of the cosmic time piece, just as for the affairs of physical existence we learn to understand the movements of the hands on a clock. The physical and earthly must be linked to the super-physical and the super-earthly.

The Easter thought can be interpreted only in the light of super-earthly realities, for the Mystery of Golgotha, in its aspect as the Resurrection Mystery, must be distinguished from ordinary human happenings. Human affairs take their course on the earth in an altogether different way. The earth received the cosmic forces and, in the course of its evolution, the human powers of will penetrate the metabolic processes of man's being. But since the Mystery of Golgotha took place, a new influx of will streamed into earthly happenings. There took place on earth a cosmic event, for which the earth is merely the stage. Thereby man was again united with the cosmos.

That is what must be understood, for only so can the Easter thought be grasped in all its magnitude. Therefore it is not the picture of the crucifix alone that must stand before us, however grandly and sublimely portrayed by art. "He Whom ye seek is not here" — is the thought that must arise. Above

the Cross there must appear to you the One Who is here now, Who by the spirit calls you to a spirit-awakening.

This is the true Easter thought that must find its way into the evolution of mankind; it is to this that the human heart and mind must be lifted. Our age demands of us that we shall not only deepen our understanding of what has been created, but that we shall become creators of the new. And even if it be the Cross itself, in all the beauty with which artists have endowed it, we may not rest content with that picture; we must hear the words of the Angels who, when we seek in death and suffering, exclaim to us: "He Whom ye seek is no longer here."

We have to seek the One Who is here, by turning at Eastertime to the Spirit of Whom the only true picture is that of the Resurrection. Then we shall be able, in the right way, to pass from the Good Friday mood of suffering to the spiritual mood of Easter Day. In this Easter mood we shall also be able to find the strength with which our will must be imbued if the forces of decline are to be countered by those which lead humanity upwards. We need the forces that can bring about this ascent. And the moment we truly understand the Easter thought of Resurrection, this Easter thought — bringing warmth and illumination — will kindle within us the forces needed for the future evolution of mankind.

The Proclamations to the Magi and the Shepherds

WE will turn our thoughts to-day to the Festival which every year revives remembrance of the Mystery of Golgotha.

There are three such main Festivals in Christendom: at Christmas, Easter and Whitsuntide. Each of these Festivals brings man's life of soul into a different relation with the great events from which the whole of earth-evolution receives purpose and meaning.

The Christmas Festival is connected more directly with man's life of *feeling*. In a certain sense it has the most popular appeal of all the Festivals, because when rightly understood it deepens the life of feeling and is always dear to the human heart.

The Easter Festival makes great demands upon man's powers of *understanding*, because here some measure of insight is essential into the Mystery of Golgotha itself, into how a super-sensible Being entered the stream of earthly evolution. Easter is a Festival which carries the faculty of human understanding to the highest level, a level which is, of course, ultimately accessible to everyone; but the appeal of the Easter Festival can never be as widespread as that of Christmas.

Through the Whitsuntide Festival, relationship is

established between the *will* and the super-sensible world to which the Christ Being belongs. It is of the impulses of will which then take effect in the world that the Whitsuntide Festival makes men conscious when its meaning is rightly understood.

And so the great Christian Mystery is illustrated in a threefold way by these Festivals. There are many aspects of the Christmas Mystery and in the course of years we have studied them from different points of view at the time of the Festival. To-day we will think of an aspect brought graphically before us in the Gospels.

The Gospels tell of two proclamations of the birth of Christ Jesus. The one proclamation is made to the simple shepherds in the fields, to whom — in dream or in some kindred way — an Angel announces the birth. In this case, knowledge of the event was brought by inner soul-forces which were of a particular character in the shepherds living near the birthplace of Christ Jesus. And the Gospels tell of another proclamation made to the Three Kings, the Three Magi from the East who follow the voice of a star announcing to them that Christ Jesus has come into the world.

Here we have an indication of two ways in which higher knowledge came to men in earlier times. This is again a matter of which the modern mind has no understanding. The

idea prevailing nowadays is that man's faculties of apprehension and thinking — that is to say, inner powers of the soul — have for thousands and thousands of years been fundamentally the same as they are to-day, except that in earlier times they were more primitive. But we know from spiritual science that the tenor and mood of the human soul has undergone great changes in the course of the ages. In times of antiquity, let us say about six or seven thousand years ago, man had a quite different conception not only of his own life but also of the universe around him. His attitude of soul underwent continual change until, in the modern world, it amounts simply to intellectual analysis and a purely physical conception of things in the outer world. This development proceeds from an instinctive clairvoyance in ancient times, through the phase of our present mood-of-soul, in order, in the future, to return to a form of clairvoyant vision of the world pervaded by full, clear consciousness.

At the time when the Mystery of Golgotha took place on the earth, the old instinctive clairvoyance had already become dim. Although men's attitude of soul differed widely from that of to-day, they no longer possessed the powers of that ancient clairvoyance; neither were they able to apply the old forms of wisdom in seeking for intimate and exact knowledge of the world. The teachings of the ancient wisdom, as well as the faculties of instinctive clairvoyance, had lost their power when the Mystery of Golgotha took place. Nevertheless,

echoes still survived, as the Gospels clearly indicate if we understand them aright. Echoes of the ancient wisdom survived here and there in certain exceptional individuals. These individuals might well have been the simple shepherds in the fields who with their great purity of heart possessed a certain power of clairvoyance which came over them like a dream. And there might also well have been individuals who had reached the heights of learning, like the Three Magi from the East, in whom the ancient faculty to gaze into the how of cosmic happenings had been preserved.

In a kind of dream-condition, the simple shepherds in the fields were able inwardly to realise what was drawing near in the event of the birth of Christ Jesus. On the other hand, the knowledge possessed by the three Magi from the East enabled them, by contemplating the phenomena of the heavens, to discern that an event of a significance far transcending that of the ordinary course of life was taking place on the earth.

Our attention is therefore directed to two definite but quite distinct forms of knowledge. We will think, first, of the knowledge possessed by the three Magi as a last remnant of an ancient wisdom. It is clearly indicated that these Magi were able to read the secrets of the movements of the stars. The story of the three Kings or Magi points to the existence of an ancient lore of the stars, an ancient knowledge of the secrets

of the worlds of stars in which the secrets of happenings in the world of men were also revealed. This ancient lore of the stars was very different from our modern astronomical science — although in a certain respect it too is prophetic in that eclipses of the sun, of the moon, and the like, can be predicted. But it is a purely mathematical science, speaking only of conditions and relationships in space and time in so far as they can be expressed in terms of mathematics. What plays with a higher significance into man's inner life from beyond space and time, but into the world of space and time, was read by an ancient star-lore from the courses and movements of the stars, and it was this star-wisdom that formed the essential content of the science belonging to an earlier epoch. Men sought in the stars for explanations of what was happening on the earth. But to such men the world of stars was not the machinelike abstraction it has now come to be. Every planet was felt to have reality of *being*. In a kind of inner speech of the soul, these men of old conversed, as it were, with each planet, just as to-day we converse with one another in ordinary speech. They realised that what the movements of the stars bring about in the universe is reflected in man's inmost soul. This was a living, spirit-inwoven conception of the universe. And man felt that as a being of soul and spirit he himself had his place within this universe. The wisdom relating to cosmic happenings was also cultivated in Schools of the Mysteries where the pupils were prepared, carefully and intimately, to understand the

movements of the stars in such a way that human life on earth became intelligible to them.

What form did these preparations take? These preparations for knowledge of the stars and their workings consisted in training the pupils, even in the times of instinctive clairvoyance, to unfold a more wide-awake consciousness than that prevailing in normal life. The masses of the people possessed faculties of instinctive clairvoyance which were natural in a life of soul less awake than our own. In ancient times the wide-awake thinking of to-day would not have been possible. Nor could mathematics or geometry be grasped in the way they are grasped by the modern mind. Man's whole life between birth and death was a kind of dreamlike existence, but on that very account he had a far more living awareness of the world around him than is possible in our fully wide-awake consciousness. And strange as it seems, in the age which lasted into the second millennium or even as late as the beginning of the first millennium B.C. (— it was to the last surviving remains of this age that men like the three Magi belonged —) individual pupils in the Mysteries were initiated into a kind of knowledge resembling our geometrical or mathematical sciences. It was Euclid (Note 1) who first gave geometry to the world at large. The geometry presented to mankind by Euclid had already been cultivated for thousands of years in the Mysteries, but there it was communicated to chosen pupils only. Moreover it did not work

in them in the same way as in men of later time. Paradoxical as it seems, it is nevertheless a fact that the geometry and arithmetic learnt by children to-day was taught in the Mysteries to individuals specially chosen from the masses on account of their particular gifts who were then received into the Mysteries.

One often hears it said to-day that the teachings given in the Mysteries were secret and veiled. In their abstract content however, these so-called 'secret' teachings were no different from what is now taught to children at school. The mystery does not lie in the fact that these things are unknown to-day but that they were imparted to human beings in a different way. For to teach the principles of geometry to children by calling upon the intellect in an age when from the moment of waking until that of falling asleep the human being has clear day-consciousness, is a very different matter from imparting them to pupils specially chosen because of their greater maturity of soul in the age of instinctive clairvoyance and dreamlike consciousness. A true conception of these things is rarely in evidence to-day.

In Eastern literature there is a Hymn to the God Varuna which says that Varuna is revealed in the air and in the winds blowing through the forests, in the thunder rolling from the clouds, in the human heart when it is kindled to acts of will, in the heavens when the sun passes across the sky, and is

present on the hills in the soma juice. You will generally find it stated in books today that nobody knows what this soma-juice really is. Modern scholars assert that nobody knows what soma-juice is, although, as a matter of fact, there are people who drink it by the litre and from a certain point of view are quite familiar with it. But to know things from the vantage-point of the Mysteries is quite different from knowing them as a layman from the standpoint of the experiences of ordinary waking consciousness. You may read to-day about the 'Philosopher's Stone' for which men sought in an epoch when understanding of the nature of substances was very different from what it is today. And again, those who write about alchemy assert that nothing is known about the Philosopher's Stone. Here and there in my lectures I have said that this Philosopher's Stone is quite familiar to most people, only they do not know what it really is nor why it is so called. It is quite well known, because as a matter of fact it is used by the ton.

The modern mind with its tendency to abstraction and theory and its alienation from reality, is incapable of grasping these things. Nor is there any understanding of what is meant by saying that our geometrical and arithmetical sciences were once imparted to mature souls quite different in character from the souls of modern men, In my book *Christianity as Mystical Fact* I have indicated the special nature of the Mystery-teachings but these significant matters are not as a rule correctly understood; they are taken far too superficially.

The way in which the subject-matter of the Mystery-teachings in ancient times was imparted — that is what needs to be understood.

Novalis was still aware of the human element, the element of feeling in mathematics which, in utter contrast to the vast majority to-day, he regarded as being akin to a great and wonderful Hymn. (Note 2) It was to an understanding of the world imbued with feeling but expressed in mathematical forms that the pupil of the ancient Mysteries was led. And when this mathematical understanding of the universe had developed in such a pupil, he became one whose vision resembled that of the men described as the three Magi from the East. The mathematics of the universe which to us has become pure abstraction, then revealed *reality of Being*, because this knowledge was supplemented and enriched by something that came to meet it. And so the science and knowledge of the outer universe belonging to an ancient culture which in its last echoes survived in the Magi, was the origin of the one proclamation — the proclamation made by way of wisdom pertaining to the outer universe.

On the other side, *inner feeling* of the secrets of the evolution of humanity could arise in men of a disposition specially fitted for such experiences. Such men are represented by the *shepherds in the fields*. These inner forces must have reached a certain stage of development and then

instinctive-imaginative perception became direct vision. And so, through their faculty of inner vision, the simple shepherds in the fields were made aware of the proclamation: 'The God is revealing Himself in the heavenly Heights and through Him there can be peace among all men who are of good-will.'

Secrets of the cosmos were thus revealed to the hearts of the simple shepherds in the fields and to those who were the representatives of the highest wisdom attainable by the human mind at that time. This is the revelation made to the three Magi from the East. The great mystery of earth-existence was proclaimed from two sides.

What was it that came to the knowledge of the Magi? What kind of faculties developed in specially prepared pupils of the Mysteries through the mathematics imparted to them?

The philosopher Kant says of the truths of mathematical science that they are *a priori*. By this he means that they are determined before the acquisition of external, empirical knowledge. (Note 3) This is so much lip-wisdom. Kant's *a priori* really says nothing. The expression has meaning only when we realise from spiritual-scientific knowledge that mathematics comes from within ourselves, rises into consciousness from within our own being. And where does it originate? In the experiences through which we passed in the spiritual world before conception, before birth. We were living

then in the great universe, experiencing what it was possible to experience before we possessed bodily eyes and bodily ears. Our experiences then were *a priori* — a form of cognition independent of earthly life. And this is the kind of experience that rises up, unconsciously to-day, from our inmost being. Man does not know — unless, like Novalis, he glimpses it intuitively — that the experiences of the life before birth or conception well up when he is engrossed in mathematical thought. For one who can truly apprehend these things, mathematical cognition is in itself a proof that before conception and birth he existed in a spiritual world. Of those to whom this is no proof of a life before birth, it must be said that they do not think deeply and fundamentally enough about the phenomena and manifestations of life and have not the faintest inkling of the real origin of mathematics.

The pupils of the ancient Mysteries who had absorbed the kind of wisdom which in its last echoes had survived in the three Magi from the East, had this clear impression: If as we contemplate the stars we see in them the expressions of mathematical, arithmetical progression, we spread over universal space the experiences through which we lived before birth. A pupil of the Mysteries said to himself: Living here on the earth, I gaze out into the universe, beholding all that is around me in space. Before my birth I lived within these manifestations of cosmic realities, lived with the mysteries of number connected with the stars, with all that I can now only

mentally picture in terms of mathematics. In that other existence my own inner forces led me from star to star; I had my very life in what is now only a mental activity. Such contemplation made vividly real to these men what they had lived through before birth, and these experiences were sacred to them. They knew that this other world was a spiritual world — their home before they came down to the earth. The last echoing remains of this knowledge had survived in the Magi from the East and through it they recognised the signs of the coming of Christ.

Whence came the Christ Being? He came from the world in which we ourselves live between death and a new birth, and united Himself with the life that extends from birth to death. Knowledge of the world in which our existence is spent from death to a new birth can therefore shed light upon an event like the Mystery of Golgotha. And it was through this knowledge that the Mystery of Golgotha, the Christmas Mystery too, was announced to the Magi.

While man is living on the earth and unfolding the forces which bring knowledge of the world around him, while he is unfolding the impulses for his actions and social life, he is unconsciously experiencing something else as well. He has no knowledge of it, but just as he experiences the aftereffects of his life before birth, so does he also experience what finally passes through the gate of death to become the content of

the life after death. These forces are already present in germ between birth and death but come to fruition only in the life after death. They worked with intense strength in the old, instinctive clairvoyance, and in their last echoes they were still working in the simple shepherds in the fields because of their purity of heart. We live within the play of these forces above all during sleep, when the soul is outside the body, within the outer universe. The soul is then living in the form of existence in which it will live consciously after death, when the physical body has been laid aside.

These forces from the world of sleep and dream which in certain conditions can penetrate into waking life, were very active in the old, instinctive clairvoyance, and they were working in the simple shepherds to whom the Mystery of Golgotha was proclaimed in a way other than to the three Magi.

What kind of knowledge is brought by the forces that are paramountly active between death and a new birth, if, as was the case with the Magi, they have been kindled during life between birth and death? It is a knowledge of happenings in the world beyond the earth. The human being is transported from the earth into the world of the stars in which he lives between death and a new birth. This was the world into which the three Magi from the East were transported — away from the earth into the heavens.

And what kind of knowledge is brought by the forces that well up from the inmost being of man, above all in the world of dream? These forces bring knowledge of what is coming to pass within the earth itself. In this kind of knowledge it is earthly forces that are most strongly at work, the forces we have through the body, through existence in the body. These are the forces which are particularly active between sleeping and waking. Then too we are within the outer universe, but the outer universe that is especially connected with the earth.

You will say: this contradicts the statement that during sleep we are outside the body. But in reality there is no contradiction. We perceive only what is outside us; we do not perceive that within which we actually live. Only those who lack real knowledge and are satisfied with phrases speak of such things in glib words to the effect that it is meaningless to base spiritual science upon knowledge acquired *outside* the human being, for what really matters is that knowledge of outer nature shall be gained through the forces *within* man. 'Schools of Wisdom' like the one in Darmstadt (Note 4) may be based on high-sounding principles of this kind, but a man can remain a phrasemonger in spite of being the founder of such a 'School of Wisdom.' We must understand the inner nature of the world before we can acquire super-sensible knowledge, and it is only then that we can penetrate into the nature of our own inmost being. Men like Keyserling speak of the need to view things from the vantage-point of the soul, but

they do not penetrate into the inmost being of man; they simply pour out phrases.

The truth is that between sleeping and waking we look back, feel back, as it were, into our body. We become aware of how our body is connected with the earth — for the body is given by the earth. The revelation to the shepherds in the fields was the revelation given by the earth, proceeding from their bodily nature. In a state of dream the voice of the Angel made known to them what had come to pass.

And so the contrast is complete:
To the Magi: revelation through heavenly lore.
To the Shepherds: revelation given by the earth.

That the revelation should have been from two sides is entirely in keeping with the Mystery of Golgotha. For a heavenly Being, a Being Who until then had not belonged to the earth, was drawing near. And the coming of such a Being must be recognised through wisdom pertaining to the heavens, through wisdom that is able to reveal the descent of a Being from the heavens. The wisdom of the shepherds is knowledge proceeding from the earth; the weaving life of the earth becomes aware of the coming of the Being from heaven. It is the same proclamation, only from another side — a wonderful, twofold proclamation to mankind of a single Event.

The attitude with which the Event of Golgotha was received by mankind is to be explained by the fact that only vestiges of the ancient wisdom remained. In the first centuries of our era, certain Gnostic teachings were able to shed light upon the Mystery of Golgotha, but as time went on, men strove more and more to understand it through purely intellectual analysis and reason. And in the nineteenth century, naturalism invaded this domain of belief. There was no longer any understanding of the super-sensible reality of the Event of Golgotha. Christ became the 'wise man of Nazareth' — in the naturalistic sense. What is necessary is a new, spiritual conception of the Mystery of Golgotha. The Mystery of Golgotha as such must never be confused with the attitude adopted to it by the human mind.

The mood-of-soul prevailing in the shepherds and in the Magi was in its final phase at the time of the Mystery of Golgotha. Everything in the evolution of humanity undergoes constant change and metamorphosis. What has the wisdom possessed by the Magi from the East now become? It has become our mathematical astronomy. The Magi possessed super-earthly knowledge which was actually a glorious remembrance of life before birth. This knowledge has shrivelled away into our mathematical-mechanistic conception of the heavens, to the phenomena of which we apply only mathematical laws. What wells up from within us in our mathematical astronomy is the modern metamorphosis of the

knowledge once possessed by the Magi.

Our outer, sense-given knowledge, conveyed as it is merely through eyes and ears, is the externalised form of the inner knowledge once possessed by men like the shepherds in the fields. The mood-of-soul in which the secrets of earth-existence were once revealed to the shepherds now induces us to look at the world with the cold detachment of scientific observation. This kind of observation is the child of the Shepherd-wisdom — but the child is very unlike the parent! And our mathematical astronomy is the child of the Magi-wisdom. It was necessary that humanity should pass through this phase. When our scientists are making their cold, dispassionate researches in laboratories and clinics, they have very little in common with the shepherds of old, but this attitude of soul is nevertheless a metamorphosis leading back directly to the wisdom of the shepherds. And our mathematicians are the successors of the Magi from the East. The outer has become inward — the inner, outward. In the process, understanding of the Mystery of Golgotha has been lost, and we must be fully conscious of this fact. Understanding of the Mystery of Golgotha has vanished most completely of all, perhaps, in many of those who claim to be official ministers of Christianity to-day.

With the forces of knowledge, feeling and belief possessed by modern men, the true reality of the Event of Golgotha can

no longer be grasped. It must be discovered anew. The Magi-wisdom has become inward; it has become our abstract, mathematical science by which alone the heavens are studied. What has become inward in this way must again be filled with life, re-cast, re-shaped from within.

And now, from this point of view, try to understand what is contained in a book like my *Outline of Occult Science*.

The Magi gazed at the worlds of the stars; therein they beheld the Spiritual, for they could behold man's experiences in his life before birth. In our mathematics this has become pure abstraction. But the same forces that are unfolded in our mathematical thinking can again be filled with life, enriched and intensified in Imaginative perception. Then, from our own inner forces there will be born a world which, although we create it from within, can be seen as the outer universe, embracing Saturn, Sun, Moon, Earth, Jupiter, Venus, Vulcan. We then behold the heavens through inner perception, inner vision, as the Magi discerned the secrets of the Mystery of Golgotha through outer perception. The outer has become inward, has become mathematical abstraction. Therefore what is now inward must be expanded into perception of the outer universe; inward perception must lead to a new astronomy, to an astronomy inwardly experienced.

It is only by striving for a new understanding of Christ that

we can truly celebrate the Christmas Festival to-day. Can it be said that this Festival still has any real meaning for the majority of people? It has become a beautiful custom to take the Christmas Tree as the symbol of the Festival, although as a matter of fact this custom is hardly a century old. The Christmas Tree was not adopted as a symbol of the Festival until the nineteenth century. What is the Christmas Tree, in reality? When we endeavour to discover its meaning and know of the legend telling that it grew from the tiny branch carried in the arms of the boy Ruprecht on the 6th of December, when we follow its history, it dawns upon us that the Christmas Tree is directly connected with the Tree of Paradise. The mind turns to the Tree of Paradise, to Adam and Eve. This is one aspect of the way in which the Mystery of Golgotha can again be proclaimed in our time. The mind turns from the Mystery of Golgotha, back to the world's beginning. The meaning of world-redemption is not understood and the mind turns again to the Divine creation of the world. This comes to expression in the fact that the real symbol of Christmas — the Crib — so beautifully presented in the Christmas Plays of earlier centuries, is gradually being superseded by the Christmas Tree which is, in reality, the Tree of Paradise. The old Jahve religion usurped the place of Christianity and the Christmas Tree is the symbol of its recrudescence. But in its reappearance the Jahve religion has been split into multiple divisions. Jahve was worshipped, and rightly worshipped, as the one, undivided Godhead in an age

when his people felt themselves to be a single, self-contained unity not looking beyond their own boundaries and full of the expectation that one day they would fill the whole earth. But in our time, although people speak of Christ Jesus, in reality they worship Jahve. In the various nations (this was all too evident in the war), men spoke of Christ but were really venerating the original Godhead who holds sway in heredity and in the world of nature — Jahve. Thus we have the Christmas Tree on the one side, and on the other, national Gods at a level inferior to that of the Christian reality. These were the principles by which men's comprehension of the Mystery of Golgotha was diverted back again to the conceptions belonging to a much earlier epoch. The assertion of the principle of nationality, the claiming of national Gods, denotes a step backward into the old Jahve religion. Those who see fit to worship Christ as a national God — it is they who deny Him most deeply.

What must never be forgotten is that the proclamations to the Shepherds and to the Kings contained a message for *all* mankind — for the earth is common to all. In that the revelation to the shepherds was from the earth, it was a revelation that may not be differentiated according to nationality. And in that the Magi received the proclamation of the sun and the heavens, this too was a revelation destined for all mankind. For when the sun has shone upon the territory of one people, it shines upon the territory of another. The

heavens are common to all; the earth is common to all. The impulse of the ‘human universal’ is in very truth quickened by Christianity. Such is the aspect of Christmas revealed by the twofold proclamation.

When we think of the Christmas Mystery, our minds must turn to a *birth*, to something that must be born anew in our time. For true Christianity must verily be born anew. We need a World-Christmas-Festival, and spiritual science would fain be a preparation for this World-Christmas-Festival among men.

Note 1:

About 300 B.C.

Note 2:

None really comprehend mathematics who do not undertake the study with reverence and devotion as a revelation from God.” (From *Thoughts on Physics*).

Note 3:

“Mathematics and physics are the two theoretical sciences of reason which have to determine their objects *a priori*.” (From the Preface to the 2nd ed. of *The Critique of Pure Reason*, 1787).

Note 4:

Founded in 1920 by Count Hermann Keyserling (1880-1946).

Opponents to Anthroposophy

I have taken on to still give this lecture before the approaching lengthy voyage regarding what relates to important tasks of the Anthroposophical movement — at least with the intention that important tasks need to be spoken about. Through some aphorisms I want to bring things to your attention today. We have every reason to examine the historic development of the Anthroposophical movement again, and will again because this Anthroposophical movement depends on those who want to be its bearers and that they this up and understand it in the right way. We should continuously bear in mind the circumstances out of which, through its own nature, through its entire being, this Anthroposophical movement grew at a stage which enabled it to find its existence to a certain extent unnoticed by the world. This fact we dare never overlook, for it is one of the most important facts in the development of the Anthroposophical movement. We need to be very clear how the Anthroposophical movement had begun and actually had to come into being, because one can only create true relationships out of something real, where small groups came together and work was done by these small cooperating groups. These small groups however multiplied, this we can't deny, contributing something scrupulously sectarian out of the old Theosophic movement. From different sides it was adopted, one could say, like a working habit by some of our members; but then again there were those to whom the content of what is meant in this anthroposophic

spiritual science was such that from the beginning, it was impossible to fit any kind of sectarian behaviour into it. It clearly entered everyone strongly and was visible in each individual in the way it was encountered when the Goetheanum Building had been started in Dornach. It was considered possible by many of those in the member's circles that such a building could be created in the world by still retaining old sectarian customs. Such sectarian traditions are all too understandable, they are usually in all Theosophical Societies and in orders where most of them work in a manner which could be called obscure, where things are thoroughly avoided which should in fact be examined if a movement strives to uphold a generally humane character.

The work habits in certain orders and in the Theosophical movement can therefore not be applied to the content which is worked through in the Anthroposophical movement, because this Anthroposophical movement, despite speaking to the hearts and minds of every single person, at the same time was fully developed in all scientific challenges from the start, but could only be as it were presented in the present time. The latter is a fact which has not been taken seriously from many sides amongst the membership. It is characteristic that people prefer to remain completely stuck within a habit originating from tradition or from the course of life. Within the course of life it presents a certain isolated territory for you. This is not in agreement with what your religious tradition has

brought you, it is in agreement with what the popular spreading of a world view offers you and now you feel a certain satisfaction when something is offered which surpasses that, which is equally from religious tradition as also from the general, wide, popular point of view of the modern materialistic thought processes which are able to come out of a newer time. However, you still prefer to a certain extent what is a given, because you allow yourself, I want to say, in a kind of Sunday pleasure, something which exists but doesn't intervene in a disruptive manner with ordinary life.

A movement such as the Anthroposophical one which reckons with the life forces of the present, naturally can't do this. Such a movement seizes the entire human being, involves every single detail of life. You can't consider it as something on the side. You may well enter into certain conflicting details because these things are absolutely unavoidable, and it doesn't allow living within the present lifetime habits in the various areas, through submitting on the one side to what life has presented and act as a courageous philistine, and on the other side, continue with your reading of Anthroposophy, accepting through your heart and mind the Anthroposophical life. You see, this would be the most comfortable way, but it denies the content of vital human evolutionary forces which Anthroposophically orientated spiritual science singles out in the present. Just as little as the

Anthroposophically orientated spiritual science which necessitates a wide view and a truthful gaze on what moves within mankind and worldly life, can it be united with what is loved in the trade of some circles, which intend, out of a soul lust, the creation of small, inaccessible, obscure circles which demonstrate all kinds of illusions, carry out all kinds of obscure mysticism and so on. Such things are completely unable to be unified into the anthroposophic, wide world view of all life's relationships regarded through spiritual science. It is already necessary that these things appear in all clarity to the souls of our members, who need to break off all sectarian usages, because today the Anthroposophically orientated spiritual science stands in such a situation in the world that it can be attacked from all sides, and be besmirched from all sides. Usually this doesn't happen to some kind of obscure movement. I can let you anticipate a symptom right now which you can find if you take the February edition of the monthly "Die Tat." Later on I want to speak in greater depth about what makes this "Tat" issue so symptomatic. It appears to actually orientate the entire issue to the Anthroposophical movement which is treated, in this case by a completely untalented author, in what I might call a brutal clarity.

Here you have an article — the whole thing is an article — from the start to the end of the issue, regarding Anthroposophy — which deals with "Anthroposophy and Christianity," and only stems from a particularly untalented

creator. In this article you will find, I may say, pointed out with awkward fingers, the basis, why at this time, seen from the outside, so many discussions are taking place regarding what the orientation is of spiritual science. The man says: "As long as Anthroposophy is esoterically maintained in circles, it can be left to their own devices, like in so many other side streams of spiritual histories. However, if one comes to the fore with a claim which is to renew the viable basis of social renewal as well as public, political and social life on the basis of *thought* and its second- and third-hand budding 'truths,' then it is time to see through this cultural and spiritually favoured 'esoteric lore' and duly reject their borders in order that *truthful* powers of renewal do not become forerunners blamed of false evidence.

"Our generation however, who turns towards Anthroposophy in great crowds, create a symbol like the moving scene in the First Book of Samuel, when Saul, renounced by God before the day of his death, prove the augury true."

You see what gives people the reason to run down Anthroposophy? It is clearly here where the cumbersome fingers indicated express it in the sentence: "Our generation however, who turn towards Anthroposophy in great crowds ..." It is this, that Anthroposophy also contains certain effective origins within itself, from which one could say that

people — forgive me when I repeat the expression, it is tasteless enough even if one can't imagine it, what "great crowds" can be — that people turn to Anthroposophy in "great crowds." However it is this which causes the attacks and people would certainly leave us in peace if we would have been active for instance, let's say, in the years 1900 to 1907 or 1909. I personally would also not have been left in peace in those days, but anyway the attacks came, I could say, from a more restrictive corner and were not as wilfully destructive as they are now.

What appears to be thoroughly difficult to understand to those close to our movement, is the necessity to extract ourselves from sectarianism. You see one can renounce all the rest — many self-explanatory things can be stated — but one can't refer to such a building as the Dornach Building and still support certain obscure sectarian usages, which are being maintained by many of our members in the Anthroposophical movement. One can't do it any other way. One can't without a certain sophisticated sense, without a broader view of the world do what we do: regarding the way in which we do it. One could sit together in small circles, whether six or forty people, it's the same thing, and somehow make someone broadcast, on my account, something regarding the reincarnation of the holy Magdalene or Christ, or whatever. If it doesn't originate from closer circles one can do it and indulge ecstatically in soul experiences. One can't for instance

publically present something like our Eurythmy without having a certain sense about the world. It is assumed that those who participate in such a movement, will have no peeved or no narrow-minded sense but a sense of the world, that one doesn't have some kind of sectarian airs and graces nor such affectations leading to only feeling comfortable in small circles, but it is assumed that one brings together everything connected to the world into what such a movement itself should be, which is not merely a movement of a world view, but includes everything spiritual and actually human life as well. Therefore it is by now necessary for discussions to take place about various spiritual or other movements existing in the world today. Sectarianism has the peculiarity of frequently being haughty and disdainful about everything which is outside its framework and does not understand what is on the outside and want to be cut off and be isolated. With us this can't at all be sustained in the long term. If our movement wants to be taken seriously it is certainly necessary that this or that is not continuously chattered about as it is often done, but it is necessary that we should — I must ever and again use this expression — acquire a certain world sense which enables understanding for what is going on, resulting in a point of view taken from Anthroposophical spiritual science, in order to clarify and treat these things. This is necessary in all areas. Certainly, one may say, someone or other doesn't have the possibility to do this or that. Indeed, one can't expect someone or other to do this or that if the person doesn't get

the opportunity. We have actually been able to have extensive experiences of this during the last weeks when certain individuals in our movement have now also decided to act. As a result something quite terrible has come to the fore. It must be added that it is perhaps not absolutely necessary to expect anyone to do what he or she doesn't find suitable. Something is absolutely necessary, namely to abstain from certain things, because certain things, which are not carried out, work further in the most fruitful way.

My dear friends, I don't mean it in such a way that one could say: We are therefore encouraged not to participate in any way. — No, I don't mean this; I mean refraining from certain things which we can already see is of a gossipy or unreasonable nature. It is so, to take only one example, that folly refrained from being expressed in gatherings, finds a way to express itself in the opposition members of our movement.

These things are of course difficult to discuss because as soon as something is presented in some false way to the world one can say it becomes a blind act of will attracting blind supporters. *That is absolutely not the case, but it is about those things which as a result of unrefined tactlessness, in turn in the most terrible way prevent things from working.* Hence, when a saying is continuously repeated by our members, for example from something I have refrained from

doing or saying, then we will naturally as an Anthroposophical movement not make any progress. I want to again mention the example, which is found in this “Tat” publication.

You see, it is really out of our membership's requests that such things come about, like cycles (of lectures) simply being printed as they were copied, while the work of the Anthroposophical movement is not given the time to do things in the way they should actually be done. The demand for printing the cycles has indeed originated from members, but normally something like this arises without anyone developing a feeling of responsibility for such a thing. It is natural that something like this arises from the members but a sense of responsibility must develop to not allow a distortion of it. This appears in the most harsh way in the February edition of the “Tat,” where it is said: “I don't want to spend time regarding Steiner who has left some of his disciples to edit the shorthand notes of a part of his esoteric lectures, for example the Evangelists, *without* taking on the responsibility *to bother himself with it any further* (as it is strictly assured on the title-page).”

These things should not be propagated further because of my needs, but because the Anthroposophical society needs it; it requires however at the same time that this Anthroposophical society develops a sense of responsibility for that which is necessary for its own sake, not for my sake,

not always striking back on me personally because as a result it restricts me representing Anthroposophy as such in the appropriate way towards the world. It is quite necessary that this must be clearly understood otherwise what the Anthroposophical society really presents will in the widest sense prohibit the actual spreading of the Anthroposophic way. I should naturally become much more strict as we face a more serious situation here, than what has merely happened up to now through goodwill amongst the members. Besides, what is to be said in this area nevertheless has to be said. In this context I want to stress once again that it is not enough to merely disprove opposition as it has frequently happened in this way, when from this or that side the opposition turns against us — I have mentioned this already the day before yesterday. Such dismissals which have to be made now and then out of necessity, are worthless, supports nothing really, because today there are definite categories or groups of people who are active in a spiritual or other life, who have nothing to do with people who represent a rebuff and with whom it somehow comes down to a defence, a rebuff, but here we have people who do not care to spread the truth but with whom it finally comes down to spreading untruths.

Thus it is very necessary in such a strong and thoroughly spiritual movement which the Anthroposophical movement is, to point out interrelationships. One can't skip certain events because they become repetitive. For instance, I recently

received a letter in which it was written that the writer had turned to the famous *Max Dessoir*, to this Max Dessoir who has been characterised as adequate among Anthroposophists for his moral and intellectual qualities. Now the relevant person wrote to me that he had a conversation with this Max Dessoir. Obviously such a person as Dessoir can't be converted by a conversation, that we must spare him — because firstly he doesn't want it and secondly it appears stupid to him to have to understand something Anthroposophically. So it makes no sense to try some way or another to continue a discussion with such an individual.

During conversations it also came out that Max Dessoir soon would write a piercing statement against me and my letter writer declared himself available to first read through this work and correct any mistakes so that Max Dessoir at least would not make errors! Now, one can hardly believe that such things, often through celebrities, can actually be done. And what are the results? When one complains and reproaches the person concerned, he would possibly say: "If something like this is not done then it means Anthroposophy doesn't allow itself to argue with scientific people." Yes, my dear friends, we should not think like this. We should not immediately generalize abstractly, because it concerns the separate, specific moral and intellectual inability of the characterised individual Max Dessoir, and one can't do Max Dessoir the honour by saying we seriously consider him

scientific and that we can't get involved in a discussion due to a certain inner spiritual cleanliness. These things must actually be grasped and individually actually followed through and thought through or otherwise we would really experience that writings by the opposition could possibly work well and that no "errors" would appear because these would have been corrected by our members. It is quite necessary to discuss these things because we have arrived at a serious time in our Anthroposophical movement. Much is done this way so one can say, things come about because we crush them, perhaps sometimes, as in this case also, quite out of goodwill; but the best will can turn out quite evil when it is not seriously — here I must use this word again — enlivened by a World sense and thought through. This is something which quite unbelievably often comes from our present Anthroposophical movement.

You see, it doesn't come down to being merely defensive today. Yet if nothing is said in defence, due to the fact that I have something against defending, it is obvious something must be done and it calls for the actual characterisation of the movement as such. In a person such as *Frohnmeyer* it doesn't merely concern a bare opponent and aggressor of Anthroposophy. It is much more important to establish the manner in which it is done and what kind of sense of truth controls him. It is far more important to know that this priest, *Frohnmeyer*, has developed out of quite a wide mass of people who are also similar. He is only somewhat freer than

the mass; he represents a type of person within these groups which are as such really quite large in the world. Today we can't hope that people who argue from such a basis can't somehow be converted. It is complete nonsense that they do not wish to be converted. We do them the greatest favour when we don't present an opposing truth but stupidities, because then their values are better challenged. So it doesn't come down to mere defence against such people. This would result in an endless discourse of statement and counter-statement. What it boils down to is to characterize out of what spiritual ground and basis this originates and what it means for the entire dampening and degeneration of our present spiritual life. From this general sophisticated viewpoint things must at all costs be lifted because one can hardly remain stuck at mere defensive nagging and counter nagging. This is really what doesn't concern us because for us the concern is about the all-inclusive characteristics of these spiritual endeavours which need to be conquered today. Only through doing this can we effectively counter the Frohnmeyers, Gogartens, Bruhns and Leeses. It's not so tremendously important that someone within such a movement has the time to sit down and write a book; this anyone with a little learning can do, but it depends out of which spiritual foundation these things are presented to the world. One must be completely clear that people like Frohnmeyer can't criticize Anthroposophy differently than the way they do it. One should refrain from the personal. For me it never depends upon the

personal. I never want to defend or attack a Frohnmeyer or Bruhns or Heinselmann or whoever they are all called, but I want to characterize this existing spiritual stream out of which these people develop. Individually these people according to today's sense of the word could be honourable men — honourable men they all are when I remind myself of Shakespeare's dramas — but this is irrelevant. I don't want to attach anything to these people personally. For example it doesn't include someone like the priest Kully who actually is the product of certain streams within the Catholic Church.

This is how things must be considered at all costs in today's serious time in which we stand. This is what we must consider under all circumstances. We must develop a spiritual eye, above all, for every decadent spiritual movement, which needs to be identified, characterized. We need clarity regarding today's world situation: amongst quite a large number of people it is simply the case that spiritual science is seen for itself and everything within the content of their lives is made to come out of spiritual science. Above all, when you could search and find proof of what is growing within today's youth then you'll have to say to yourself: these youths inherently have definite inclinations and abilities for which spiritual science is allowed to appear as something natural. On the other hand is the curiosity that there are still enough forces to hold down what actually wants to rise to the surface of existence just as we see it in politics.

Do you believe for instance that in the defeated or conqueror's countries there aren't innumerable individuals who, if they somehow could be brought to act, they wouldn't be able to do something sensible? There are certainly many such people but you don't encounter them because those connected to all old, degenerating world and life attitudes (Weltanschauungen) and who have caused this misfortune, are repeatedly thrown back with an iron fist to the surface. As long as one doesn't get the insight that it is quite impossible to do something with people who come out of old spiritual streams, even when they are in radical parties of the present, as long as one deals with those who have grown out of feeble minded and old spiritual structures, one will get no further. We need to maintain actual new forces, and those who are running the show are holding these forces back.

This is generally happening in spiritual life. We must draw a thick line between what wants to be worked at into today's youth out of the world, and whoever occupied the professorial chair and given the stamp of approval in the exam. This causes terrible pressure. Insight must develop for the content held by the examiner and the learned chair-person for what is involved here, because no lucid insight can arise for what is absolutely needed today. Pessimism says something, the forces are simply not there, it is not permitted. Only once we allow something to happen can we make it possible to get out of degeneration. Is it any use then that we conduct such a

beautiful university course? Certainly, we can inspire several young individuals — that actually happened and will happen many times in the future. These young people are inspired for a time but they grow up in an environment of exams and philistinism and of course need to earn their daily bread because they will not manage otherwise and thus their development is of course weighed down and prevented from real striving and creativity in future. These things must be inspected thoroughly and on this track something must be done in order to overcome these things. We can't do this if today, during these earnest times of development, mankind as well as also our Anthroposophical movement refrain from reflecting that these things are present. This kind of thing is aptly depicted in this "Tat" publication.

You see we need to give attention to how these things which grow out of the basis of spiritual science come from thoughts of broad reality. For everything, when it comes down to it, is the main thread found in a far wider line of argument. In my book "Riddles of the Soul" I point out these Dessoir talents: Dessoir relates a very naive and quite beautiful example of his extraordinary spiritual predisposition in his "Schandbuch" (Book of Shame?) which he wrote and which has found much recognition in the world, that it can happen to him while in the middle of lecturing and immersed within his thoughts, he suddenly is unable to continue. Now, I find this a quite extraordinarily characteristic for such thought, that it can

be thought and thought and suddenly can't continue. Yes indeed! I find this extraordinarily characteristic ... (Gap in short-hand notes). It is even a precondition that one can't regard him as a serious scholar, is that not so; one comes across such people today, who create something like the "Tat."

The publisher of the "Tat" is the former Eugen Diederichs. I once came across a collection which Diederichs held to former students, where the discussion was led by Max Scheler as main speaker. Some time before that Diederichs had written to me with the request of wanting to publish one of my books. It was either in 1902 or 1903. The one he wanted was "Christianity as Mystical Fact" which had been published before already. In front of the word "Theosophy" he winced. The next day he wanted to speak to me. This conversation dealt with a publisher's concern out of which nothing came because obviously, nothing could come out of Diederichs ... (Gap in short-hand notes). He said — the mystical writing of Plotin, as well as other mystics should much rather be fostered because, regarding the general wellbeing of mankind, these make such a particularly good impression. It is just like when one drinks sweet wine or something similar and it runs in such a soulful manner through the entire human organism. — And one can hardly abstain from having the thought of him sitting there with rather a full little belly trying to digest the mystical by slapping his full belly with his flat hands!

Later every Mister Mystic supported the “Tat,” and the second publication in 1921 contained nothing other than an article on Anthroposophy, firstly one which was actually written by someone who had been elected by certain communities for the particular battle against Anthroposophy. What he wrote is combined out of pure impertinence and nonsense: I.W. Hauer: “Anthroposophy as the way to the Spirit.” — As second article appeared a refutation of the first from *Walter Johannes Stein*, “Anthroposophy as monism and as theosophy,” because Diederichs wanted to illustrate his objectivity. Of course he also invited supporters because they were within it all, they were people who read it and obviously were immediately convinced that Diederichs was an objective man, who allows both opponents and supporters to have their say. The distinction is that among the supporter articles a really well written one came from a man, *Wil Salewski*, “The Goetheanum in Dornach near Basel and the Anthroposophical High School course in Autumn 1920.” Certainly some good articles appeared in it but particularly those written by opponents show a grand stupidity, an absolute misunderstanding for what really should work through Anthroposophy, what it means and so on.

Quite tragic-comic, even joking, I might say, however is a discussion which the publisher Eugen Diederichs presents, entitled: “Towards an Anthroposophic Special Edition.” Permit me to quote the slime: “This booklet is the research from

fruitful, striving discussions of religious men who preside over the non-confessional, within the circles of anthroposophic thought, and the director of this movement, Dr Rudolf Steiner. How such an attempt comes across depends on the personality traits found amongst members. I must confess, despite all efforts I was not successful in attracting the Steiner followers into a stronger collaboration.”

I wanted, but they didn't fall for it, not for Diederichs to compliment his “Tat” with something which comes right out of our circles.

“One could say, it is based perhaps on their relation lacking ‘humility’ in the sense of Mennickes, yet as publisher I feel it my duty to be quite impartial and state facts. I hope however that later, another anthroposophist from the priest's rank, Rittelmeyer, will contrast his own serious Christ experience in opposition to those of Michel, Gogarten and Mennicke.

“As private person I can only admit that up to now I have not succeeded to acquire an affirming position regarding Anthroposophy.”

It doesn't appear to taste like sweet wine and thus can only be run down!

“I personally stand completely with Mennikes' point of view that Anthroposophy is the end point of materialism as well as

rationalism and as a result this end point indicates no new developments. This doesn't exclude that it can be a transformative constructive phenomenon with new construction and that it therefore contains all kinds of worth, like constructive eclecticism built on values of the past. Anthroposophy doesn't appear to me as coming directly" — what is 'direct' in this case is at most working from an inaccurately active gastric acid — "and therefore also doesn't give any evidence — despite all the talk about intuition, creativity and Goethe's observation. I know the Theosophists claim this assertion as their highest lack of understanding nevertheless it is spoken out in a singular attitude of secret subconscious powers."

Regarding this 'attitude', I've already spoken to you about it! "So I see from this personal attitude (which should absolutely not be an attack on Anthroposophy, but only a confession)."

Really, it is not very nice, because now someone who is smart enough will say: 'He isn't attacking Anthroposophy.' — He is apparently indifferent whether he attacks it or not. Thus he says: "So I see ... it is a danger for the mental investment of the upcoming Germany, and is urgently necessary, not only for the readership of the 'Tat,' but above all for the youth with Rudolf Steiner and with those of his spreading movement that it is intellectually dealt with. Because today it has become so

close that we need to save ourselves from the chaos of our new development in a safe tower.”

Governments have sometimes saved themselves in “safe towers” during revolutions and riots; something can be said about that! Now however the publisher ends with: “My colleague Ernst Michel, well known to readers of this newspaper through his Goethean sayings and books, in this issue about Anthroposophy is faced with Catholic God- and World-feelings.”

Now, I ask you to listen even more carefully, because then you will notice what I have already characterized for you out of the most varied backgrounds the experience of Catholicism in an apparent rejuvenated gesture becoming a kind of Catholic-Dadaism, finding shelter under Eugen Diederichs in the “Tat.” “His article forms a prelude to the April edition which will connect with the *Sonderheft* of the Catholic youth movement.”

So this is what I mean when I call it the Catholic-Dadaistic movement. I don’t say this without foundation because I immediately want to introduce you to something from Ernst Michel’s article: “Anthroposophy and Christianity” and through this have the opportunity to familiarize you with a representative of religious Dadaism.

“It gives me particular satisfaction to have the opportunity to

take the Catholic publication with its predominantly Protestant readers of the 'Tat' and measure the Protestant individualism against the Roman Catholic community spirit. I hope that out of all the intellectual discussions the basic idea of the 'Tat' gets support: the strengthening of its feeling for responsibility for its own development and as a result for the nation as a whole."

These are the words of Mr Eugen Diederichs. Here, therefore, is a statement of the young catholic movement, which was given out of the prelude of Ernst Michel's article: "Anthroposophy and Christianity." I have often indicated, also in the last two studies pointed out with great energy, what actually threatens the modern spiritual life from this side. However, now this article of Ernst Michel in the "Tat," entitled "Anthroposophy and Christianity" is actually total religious Dadaism. The oldest catholic branch of Roman Catholic Christianity is here puffed out to its readers in bombastic words. Extraordinarily interesting discoveries can actually be made regarding this religious Dadaism. For example Ernst Michel noticed a basic truth of Christianity: "It is a basic Christian truth that a person with original sin against God, inherited through blood and essentially enraptured by conditions of sanctification, is unable to extricate himself through his own forces: that he has the independent inclination of wanting to rise to a higher stage of humanity; that the break through from one condition to the next, despite

the original cause, appear as real procreative acts of God to this willing creature.”

So many words, so many sentences! — Each sentence can be sifted through and a childish confession found towards a ‘catholic catechism’. It’s interesting that according to Ernst Michel it isn’t up to single individuals to discover a final spiritual truth. You have just heard how it depends on ‘successful outcomes’ and so it ‘breaks through’. A person receives this through grace and then breaks through. One needs to submit to this. A person should not out of his own kind of higher truth strive by claiming: “There is no spiritual development; there is only development and a successful outcome, a break-through.”

It is exceptionally nice how Ernst Michel from this standpoint of Dadaistic catechism says: yes, with dogmas there is something else, they have to be believed as truths! — “Dogmas are not formulated by a person or the community as their basic religious experience (as in ‘addressing God’) but God, the head of the church, speaks as Holy Ghost directly and immediately through the visible church ...”

Thus the fathers of the councils, who are united, or even the Pope who speaks *ex cathedra*, is not a single person, not so? Now to go into excess, invoke the Dadaism of religion on top of holy Paul who had also said that the single human

being dare not research the final truths: “At this point we can listen to the words of St Paul to the Corinthians without the fear of Gnostic interpretation: What we are talking about is God’s secret wisdom, that which is hidden, which God prescribed for all times for our glory, which none of the rulers if this world has acknowledged ... to us however God is revealed through the spirit because the spirit explores all things, even God’s depths. Speaking of people — who of you know the inner being of someone according to how the spirit lives in him? Just so nobody has ever fathomed the depth of God as the spirit of God. Yet we haven’t received the spirit of the world but the spirit which comes out of God, in order for us to understand what gift God has given us ...” and so on.

Now you see, when these words of Paul are stated in the way of Anthroposophy, it all appears to agree. When however one is forbidden to somehow come to the truth through the spirit and then quote these words, one must be a religious Dadaist. It is the same with the description of the Christ experience and so on. In such minds it naturally will not be considered. In worldly minds it may be considered but of course what Anthroposophy has to say about Christ will not enter into such minds. This is where the circulating nonsense comes from which covers the Christ problem in relation to what Anthroposophy has to say about it. Of course one finds the Ernst Michel type who has to say one should have a religious relationship and out of this relationship so to say

comes even such expressions as the “great crowds” which I quoted to you before. It’s true, this is a particular style of expression.

On the contrary this article of Dadaistic aspects in religious affairs indulges particularly in scolding my style. This is exactly characteristic of such plump, grimy fingers which just don’t manage to arrive at what is really necessary — to state spiritual truths. For this it is necessary to have a certain uncomfortable style. It is necessary to exit from such Dadaistic bombast as Ernst Michel depicts. Understandably my mysteries mean nothing to Ernst Michel. He understands absolutely nothing about it. He says for example: “Mystery certainly doesn’t come from the *naked-extrasensory*: whoever looks for it there is a materialist, just as much as someone who looks for it in matter. No mystery is created by taking ideas of ghosts or magical wonders, dressing them in conceptual clothing and presenting them on stage under the theme of ‘Reality’. No indeed, the secret lies in the creative combination of nature and spirit into an indescribable gesture . . .”

Now, just imagine such “indescribable gestures” and then say to yourself: “in the unity of matter and form, from power and direction” in the “emerging form, the living develops itself,” this is of course a quote from Goethe! Now comes the sentence — and you must retain the relevant Dadaistic-

religious correlation here in order to tolerate it at all, and not only allow this to be considered as slimy when it must be rolled on the tongue or give it an even stronger instigation — “Speech is the mystery,” yes, it is stated thus in one sentence: “Speech is the mystery, the Son of Man Jesus Christ is the mystery.” You see, you can well understand that the style in which Anthroposophical literature is presented throughout isn’t created in this style and it then becomes obvious in copied lectures which have not been corrected by me, that something else can be expressed. It doesn’t matter that this is pointed out, how it is in fact quite a strong piece when Diederichs presents the entire nation with such things as a “sense of responsibility,” and as a result transfer the necessity to have a good look at what is transferred by not analysing it a bit more finely. It is really extraordinary when such a Dadaist of religions claims, that such a transfer of inner reality in sound and rhythm in the element of speech, was not connected with me. He then refers to two people where such a transfer has taken place; Nietzsche and Hölderlin. Typical of such a gossipmonger who has no feeling for the spiritual life, when confronted with difficult spiritual content and is challenged by his life’s hindrances, he changes his style to that of Nietzsche and Hölderlin, and in this style tragic elements emerge just as they do in Nietzsche and Hölderlin today. The entire wicked thoughtlessness of this contemporary bunch appears precisely at such a point; they have neither any feeling for the tragedy of a Hölderlin or

Nietzsche, nor for the necessity of an objective style, which is necessary in bringing to expression spiritual truths and spiritual facts. It is necessary today to point out that once one has shifted into a position to examine such Diederichs-gossipmongers, it must be done in an energetic way. One must see out of which sewers such Dadaism springs today which appears as the Anthroposophical opposition cloaked in the mantel of objectivity and from where it gets its spiritual nourishment.

These things can't be expressed in a different way than this, in these present serious times, because it should not appear in the attitude amongst Anthroposophist that such "objectivity" is different to a refinement in what Anthroposophy is and what lives in her, sunk in her very ground and soil. People like Ernst Michel and their religious Dadaism as well as a Eugen Diederichs and his stomach-mysticism obviously don't have the slightest inkling. This is what we must be aware of and what we need to examine. Today it is necessary to give rise to a serious attitude towards language and not be pulled into something which presents itself to the world in this way. It must be said and must appear in all forms in the world that exactly through what is presented in this way as spiritual striving, mankind becomes gradually increasingly drawn into degeneration, into the morass, and that it is necessary for Anthroposophy to remain standing in work which is pure and not be familiar with something which flourishes in a decaying

society.

It fails to interest me when something praiseworthy appears because I give neither praise nor reproach from something incompetent — while the will is incompetent but not the mind — which Anthroposophy wants to heal in mankind. This religious Dadaism of course can't do otherwise than come up with such sentences as: "The power in which people grow up as the foundation of the mystery of faith is also not first in the line of knowledge but in the show of the continued and ever deeper show of introduced *love*."

With that nothing other is meant but soulful sensuality which these people keep in mind and which is not supported by what appears in pure spiritual creativity today, where there is no place for these soul-spiritual distortions into religious sexual Dadaism, which, when it also appears under all possible guises, is nothing other than the shameless living of soul sensuality which a good many disguise as religious, but which is nothing other than the shameless living in soulful sensuality.

Against this we must evermore be clear that for once in our time something, when it is allowed to come through, can unfold despite all these oppositions, and can penetrate into the real understanding of spiritual life which is creatively active in material life. We must evermore be clear that we

need care in the present for existing abilities in people; we must thoroughly, with every fibre of our soul dedicate this care and that no nuance of seriousness is strong enough to describe the devoted energy required in order to make progress on this path. Here no compromises can be chosen. Duty must be done. Obviously everywhere where Anthroposophy wants to be heard, Anthroposophy must be heard: our duty must be done. We must not allow the slightest illusion to come about in any way. It is necessary to work out of things themselves without compromise. Every one of us has the obligation, as far as possible, to work out of ourselves towards the recovery of the Anthroposophical movement, that it may extract itself from every kind of outsider tendency, from every pettiness, and that it leaves behind any emotional, sensual mysticism, that it really penetrates through to a free contemporary well-informed understanding of existential mysteries. Because only then, when we have seized the mysteries of existence in this way, can it be worked through the soul into practical life which still has to be mastered in order not to become a hindrance towards further progressive development of mankind. Exactly in this last arena the human being is misunderstood in some way. What doesn't all have to happen to distort things most shamelessly! In the well known "Berlin Daily Newspaper" an article was fabricated regarding all sorts of sewer-like stuff which in Berlin is claimed as fortune telling and predictions of the most idiotic manner and in the middle of it all is a reference to Anthroposophy and

myself. This article has been sent out into the world. It appears in both English and Swiss publications. In the most infamous, shameless manner this fabricated article is working towards the destruction of the Anthroposophical point of view. It is precisely this that must be seen through, for by merely presenting some opposition will not suffice; the culprits themselves must be characterized. Obviously it would not be so difficult to get through this if the very basis out of which all this stuff is rising is characterized and a mirror held up so they can see their own identity. This is essentially what is necessary and what becomes increasingly necessary. We can't restrict ourselves by placing a kind of anthroposophic dogma on the one side and raise a defence on the other when opposition comes along, but we need to examine everything which is active in the stupefaction and degeneration directed at humanity. This appears very, very often. We need to reiterate this to ourselves every morning in some way, expressed in truth and without fanaticism. I have not in fact spoken about these things exactly in this way, and I seldom reason, and previously seldom reasoned about these things, but now it has become more frequent because actually your gaze must be directed towards such childish prattle which flows out of the entire decadence of our time, like this fabricated article in Berlin, which is now doing the rounds in the world, like other things also do the rounds, and we really have unbelievable much to do if we want to oppose these things. We could in fact work for twenty four hours against this

shameful witnessing. Then the Frohnmeiers come along and say that what they had written was never presented as disapproval. Dr Boos disproved it, had written to the relevant editor, and the editor actually didn't accept the refutation and thus Frohnmeier had afterwards removed some of it out of the publication which the relevant priest who had been there had seen, and had told a lie; so the reply had simply never been accepted. Consequently, I believe, further correspondence took place in which no mention was made of it, that this reply was made and no comment given. We will really have to be very active if we want to oppose all these things. It is a comfort to a Frohnmeier or Heinzelmann to focus on something or other they wish to say which doesn't correlate in any way to reality, the relevant item borrowed, letting one believe that it is the truth. Whoever writes something has the duty to do research, to investigate the source.

With these kinds of people who develop constantly out of malice and also a predominant ignorance in their point of view, one finds no end by mere opposition. Essentially it pertains to the spiritual basis which can be found everywhere and really place this in a truthful light.

(Gap in short-hand notes — the closing words follow:)

With reference to these things and not from personal

grounds I would like to mention that since April 1919 I have given countless lectures in Stuttgart which contained the most important economic facts and truths as well as giving references to characteristic contemporary spiritual streams which should be exploited. Throughout it is stressed that important material is about to be revealed. — it is “defiled.” Items are printed and sent to members of the tripartite circle and the tripartite unions and are read in small circles. Whatever appears sophisticated is made sectarian. Anyone who is interested in this is wronged because things are not taken up but handled this way.

Basically this is lost work, directed towards something like this — which is actually so far-fetched — if it is not grasped, not laboured further, not worked out in this sense.

Above all else, this is what is really needed today!

It is not only unacceptable that these things are read in a sectarian way in small circles, but these are the things which can be worked through further. Everywhere are growing points for further work! One could ask, why should one work further on something when it simply lies there as printed material, and no one is seriously worrying about it any further? This is what it is about: when it is studied further one can really do extended research into what becomes special within it. This is needed, the further research into the seeds

which are given on earth. This is the real active work: by lifting our movement out of any sectarian signs and then taking things simply as they are and allowing them to again enter into sectarianism, we won't make any progress. The content of anthroposophically orientated spiritual science is actually not suitable for some or other sectarian movement; the content is something which can by all means convey the impulse for having an effect in the world.

For this to happen it is absolutely necessary that everyone join forces. Today we are confronted with the necessity that things need practical application. We will not progress if this is not earnestly accepted, if nothing is really comprehended as to how the true spirit also penetrates into actual practical applications.

Then something must be done in such a way which doesn't defile it but instead that it is grasped and actively pursued in a lively way, proving itself.

Now I still want to say this in conclusion: No one, really no one needs to feel affected by these things. Only in a time in which, as I have recently quoted, it is this possible that publications opposing anthroposophical spiritual science as well as opposing its actions can they end by saying: there is enough spiritual sparks and they are necessary because also the actual, physical fire sparks should descend on this

Dornach hill — during a time when malice is basically attributed to superficiality, is it a time for serious words by all means.

For this reason I asked you to come here once again. Don't take me amiss when the opportunity came along for me to utter some really earnest words! Before this journey I simply had to bring this to your hearts, to your minds, to your consciousness!

The Anthroposophical Movement

Our consideration during my presence this time will be to contemplate the vital earnestness embedded in anthroposophical knowledge needed for the great task of our time. When we say “with regard to the great task of our time” we don’t need to think of something drifting over our heads which has been organized by some person in authority but we should be clear today that whatever weaves between people in everyday life contains, or is permeated to some extent, with something which belongs to the great task of our time. This should obviously be one of the primary implications of the Anthroposophic world view moving through our souls. This Anthroposophic world view directs us towards recognizing the existence of the spirit within everything, not existing somewhere in abstract heights, but living within the existence surrounding our everyday lives. This is what we must learn to apply to the great task of life and to every small daily experience and action.

When we consider life today from this angle we can ask ourselves: what are the components of life surrounding us from the reference point of spirituality? We have the remnants of ancient knowledge in various forms which was passed traditionally by word of mouth to adherents gathered in communities and their faith in the everlasting nature of the human being. In the most varied forms, most differentiated nuances, this most varied knowledge of this faith was brought

to people. Humanity lived within this faith with the belief that all their soul needs were satisfied through this way. Besides this belief of confessions respective to their followers of that time, we have a popular addition today which originated from science, attributed to the present educational institutions. This science was gradually skilled by only considering sense-physical matter, at most penetrating it with inadequate spiritual suggestions, the latter now on the wane. The tendency is increasing towards regarding science as the only physical sense perceptible observation which at best can be combined with the mind.

Wherever we look at today's civilized world we get the impression that people create from two sources: on the one hand out of what is taught as so-called serious, exact knowledge, accepted on authority because on authority everyone accepts knowledge if they have not themselves worked within the subject of the knowledge in question, and therefore this knowledge is mostly accepted. Besides this, people surrender to their popular publications regarding how they should think about facts regarding astronomy, physics and chemistry, about biology, zoology, mineralogy, botany, history and so on, and more besides, submitting to it all and agreeing to be informed in such a way that they can say: All this must be true because it originates from the people who are in control of things through familiar instances of authority and so we accept whatever else flows from their various

declarations. Proposing the creation of a bridge between the two is kicked out, because these declarations mostly instruct people to keep knowledge and faith separate and in no way try and merge them. Rising out towards a conscious penetration of these facts is rarely found. Efforts are necessary throughout to recognize scientific authorities arriving through the usual channels to presenting exact knowledge. However, one is inclined not to research these things in order to prove how they really relate to their creation through their scientific methodology.

On the other hand one is disinclined to research the origins of knowledge propagated through tradition which today is offered by official representatives. Awakening fully consciously towards what actually is presented rarely happens. When it does happen it very seldom results in seeing the issue in its true light. Should we accept it offends someone if we oppose what is termed dogma within the Catholic or Protestant denomination, regarding this dogma as “nonsense,” then we are opposing it for the sake of it and at the same time rejecting traditional confession, without finding the possibility to replace it with an alternative.

An example of dogma — I want to refer to a central dogma — is for instance that of the Trinity, the threefold personality of the godly Being. Whoever finds a dogma such as this presented through the denominations, finds it easy to some

extent to oppose it according to today's scientific way of thinking. This expression can easily be revealed as "nonsense" in such a dogma. Whoever does go back to the way such a dogma was created will find that dogmas of common confessions have for a long time been propagated within humanity and that the point of origin of these dogmas, often characterized as humanity's earlier evolutionary steps according to instinctive clairvoyance, atavistic clairvoyance, are there, by looking into the spiritual world. Out of such clairvoyance these dogmas have emerged and one can say that something like the Trinity dogma has emerged out of deep, thorough insights within the structure of world existence. At one time this dogma of the Trinity was a deeply recognized truth. It presented a deep insight into the relationship of reality. However this was during ancient times when within the soul's abilities the powers of an instinctive clairvoyant knowledge fitted within such a dogma. This dogma then spread itself. It no longer fits into the current teachings of human soul forces. As a rule each person who has experienced this dogma from its origins has since then gone through several earthly incarnations. Souls had various experiences during these incarnations. In the outer world this dogma has been retained, transmitted from one generation to the next. Today it has taken on a form through words used to proclaim it which no longer can be understood. Now these souls are born again and come across this dogma in church. There is no human relationship between on the one side what

the confession of the human soul is met with and on the other side what the soul from within itself strives to experience and to know. What works so badly at present is not that the dogmas are false but that the dogmas are in a form trapping the truth which in today's time are obsolete and thus the dogmas no longer offer what the soul of today needs. Thus we can say: these dogmas are preached today as if breathed by the wind. — Even those who inwardly confess to them do not apply these confessions as soul truths because they don't understand them for the most part. By accepting something which is not understood, creates an inner falsehood. As a result of this inner untruth so much damage has been done through the falsehoods in the world.

The results of untruthfulness within humanity in the last few years have really been immeasurable. Basically it shouldn't surprise us that this is so, from the simple basis that when the soul lives in falsehood the ego can be recognised as not having any sense of truthfulness in outer life. This should be kept in mind by all those who believe today that they should uphold traditional declarations. This is quite a serious situation with which we need to deal in this area.

Regarding dogmas, one could say the souls who have experienced various earthly lives where these dogmas were current, have grown out of them since they were formulated. Just as I have mentioned in the last two lectures that we need

to be serious about these things, so we must during the examination of repeated earthly lives be serious. Vitally serious.

Just look from the same point of view at what humanity is given today through physical science. Here knowledge is being formed from purely physical sense perceptions. This has to be joined with what lives in the soul which has to fill itself with something which is merely sense perceptible material.

Examine how a living person stands within his or her life. They carry within them a soul which has gone through earthly lives and now don't find any connection to outer religious declarations. They connect however in certain areas of their life with what today is recognized as scientific. The question must be asked: What happens in the human soul when it connects with this recognised, merely physical sensory aspect of observable science? The soul, now integrated in the physical organism, had during an earlier incarnation incorporated quite a different relationship to nature, to the environment and the relevant world which cannot today be found in this knowledge. Only relatively few presently incarnated souls can be discovered who were not sufficiently incorporated in their former life in such a way as to relate to a definite knowledge containing spiritual imaginations, as I mentioned about natural phenomena, by incorporating a

spiritual element. The sheer abstract science which has developed over the last three to four centuries didn't exist before. Not so very far back the kind of natural science existing then was such, even though it contained a sense perceptible element, it also contained within it something permeated by the spiritual. As a result many people who don't accredit it with anything special, presently with physical sense perceptible science don't find anything satisfactory about science, so they leave it lying and don't bother about it, or go digging and researching all kinds of tomes, what *Basilius Valentinus* or some or other person had handed out for natural science. It is true that all kinds of spirituality lived within the imagination about nature it at that time, but today, deep respect is only stirred within those who engage with it and just because it is not understood it is regarded most profound.

The important thing here is that even today's incarnated soul has no real relationship with ancient wisdom and with what goes on through the rest of life which is already fed, even grafted in school, in some or other form coming from sense perceptible observations. What is really presenting itself here if one considers the inner aspect?

Within our body we have the soul which has been in previous lives yet we come to some extent into our body without having any relationship to what the soul had

experienced in a previous life. Throughout various earthly lives — as a necessity for the development of freedom — the soul developed in such a way that it was emptied of all it had absorbed before, in order not to have a relationship any longer to anything taken up earlier and thus have available capacity for what is actually living in the world at present. Our soul no longer brings with it anything from former earthly lives. We do bring results of our moral qualities with us but basically not what has lived in us from earlier earthly lives from which any kind of innate knowledge of world secrets could result. Today souls do not enter bodies in the same way it happened in Greek times. Souls who incarnated during the Hellenistic time entered life with still some old empowered knowledge which enlivened the body with soul spiritual life forces. Today this is not the case. Today the soul enters the body in a way which is consumptive. To an ever increasing degree this is the case; the souls which are born today has some destructive influence and lame the body, gradually dragging death forces through it. If evolution is to continue this way it will lead to the undermining and decline of earthly life. People would become weaker and weaker in their will forces. People will appear less and less able to have a grasp for detecting active impulses. People will gradually go through life like automatic detectors. How sad this is that we have to see the future in this way, and how seldom it happens that people are inwardly fired up through lively ideas. How often we find that people at present can be said to suffer from a soul sclerosis, turning out dead

ideas and only allowing their minds to accept tradition and thus becoming machines.

It is really like this: if we go with an unprejudiced attitude through life and observe how people are placed in life, we can basically not differentiate, one person from another, amongst dozens of them. We can actually not tell them apart. We talk to A, to B, and then with C and they all say the same thing. Each one individually believes in having said something particular, but we can't find any particular difference between them, they all say the same thing. We actually only have *one* kind of human being in a variety of copies, and we can ask ourselves: Are we not being deceived — isn't what we talked about today the same as yesterday's conversation? — This corresponds completely to the observation of consecutive earthly lives in relation to our present earthly life. The soul no longer brings with it what it had in earlier lives, which went from one earthly life to the next and ever again appear, although with a decreasing power which is like an innate wisdom. That is no longer there. When we consider such souls and their connection to the external, sense perceptible scientific observation, then we see they are packed with transitory wisdom; with a wisdom which when expressed in imaginative ideas, is regarded as transitory. In order to conceal this fact by a terrible illusion, the old "Law of conservation of matter" in the nineteenth century was reinvented by the "Law of the conservation of energy." This

law was made up to conceal that there is nothing which can be conserved in nature, that everything is transient, even matter and energy. Nothing is left over for the soul when it is reincarnated in the future as a human machine; the soul being crammed with sensory observation and scientific material, because this fails to exercise anything alive and gives no fructifying power to the soul.

The soul born today comes over from an earlier earthly life, eager to be fructified by something which in turn will help it progress in its next earthly life. However the absorption of knowledge stemming only from the perishable offers a soul death; murders the soul. This is something which must be considered in all earnestness today, when the idea continues that non-understanding can relate to obsolete dogma, that only laming, deadening can come through non-spiritually penetrated scientific knowledge, and that the soul must experience a second death, suffer a soul death. It depends on individuals and on humanity, to rejuvenate their souls. Humanity dare not choose some comfortable passive attitude and say: I am an everlasting being, and the everlasting kernel of my being will preserve me forever through all circumstances. — This doesn't correspond to the effect of reality. The everlasting kernel within human beings exists of course but it has to be fructified in this decisive age if it doesn't want to be destroyed. There is no other way to keep the soul alive than to break free of mere sensory scientific

observations and to justify a true spiritual science and to see how in all sensory observations the spirit is alive even in relation to physical facts. It comes down to not only registering purely sensory material but to promote what lives in everything that is sensory and penetrate it with spiritual imagination which actually lives within it and must not be excluded. As a result the souls coming out of a previous earthly life can take up this spirit-filled natural science, become fructified and thereby enable their vitality to be carried forward to the next incarnation. The continued existence of the soul, its health, in fact the continued existence of the soul life itself, the aversion to the soul death of humanity depends upon the spiritualization of our natural knowledge!

From of these facts and not out of any kind of prejudice today we are required to spiritualize natural science. When so many human beings turn against this spiritualization then this attitude, while ignorant about the actual meaning of these facts, are spurred on by minds we all well know about, in order to assert themselves so much more in their human nature, thus reducing what souls bring with them from earlier incarnations. Out of the entire grain of our present lives where the spiritual is being composed out of not only spiritual science but also sense perceptible knowledge, it is apparent in the most absurd sense that repeated antagonistic acts are against the intention to spiritualize natural science. It can't be

stressed often enough how necessary it is in our time to deeply and inwardly understand such things — and if I dare use such a word — modify such facts. We can't take this seriously enough that today there's a rejection of spiritually permeated scientific knowledge, whether it comes across in the manner which I've heard mentioned — I don't know to what extent it is connected to the truth — through a decision by colour supporting students who boycotted lectures in the last weeks or if it appears in some other form. Today one can collect a whole jolt of writings opposing spiritual science. Dark, unsavoury streams validate that these things like to slumber and yet relatively soon they will become strongly apparent. Today it is much more comfortable to be unaware of things than being aware of them. However we no longer stand at a point where we can undo the past and remain uncommunicative to the world. This can no longer be allowed. The only way now is forwards. However this forward striving is connected to an active participation which can take on ever more evil forms — one can no longer call them discussions, but let us do so — “discussions” of the time. Only if we succeed from a strong basis, only if each one does his or her part and can come together, representing spiritual science and not be shy, everywhere unreservedly characterize it in an unconcealed manner where hidden aspects let hostility rise against spiritual science, only then can we hope to survive. It deals far less with only the literal interpretation of hostility against spiritual science, being caught up and acting

defensively against it. It is certainly in one way or another necessary but it is not enough. Ultimately it is only a secondary appearance — when out of foolish misleading or misunderstanding ill-willed hostility rises against spiritual science. This is to some extend something secondary which naturally needs to be placed in the right light. Secondary it's obvious — I have recently mentioned it in an open lecture — what such people like Frohnmeier have to say regarding the main statue group in Dornach, which can be experienced as a Christ figure: “In Dornach can be found a ‘Statue of the ideal human being’ with above a ‘luciferic’ trait and below one with animal characteristics.” — It is certainly necessary to point this out but ultimately not only to merely defend spiritual science but from a far deeper, more meaningful foundation. Whoever is capable of presenting such a terrible falsehood in the world, damages humankind in everything which is written and spoken, where it works instructively on mankind. Not only is it most significant that such a bludgeon of a lie is spoken but it is most significant that a person today is capable of such a strong lie as a symptom of paths mankind followed earlier. Attacks on spiritual science are recognisable according to how today's sense of truth is grasped. As a result, wider field work should be carried out in the spiritual realm. This is what it comes down to. We dare not shrink back from encountering this lack of a sense of truth on all fronts. Humanity must learn to understand that only with a real sense of truth can one work into the future when the soul has to find the way through

this incarnation into the incarnation of the next age. Today this doesn't involve some kind of formality but actually the real life of the soul through consecutive earthly lives. If you search you will find the connection between every earlier characterized falsehood in thinking — in outer encountered confessions of the soul, without an inner connection with the truth — and the falsehood of the outer world. Actually it is quite an amazing phenomenon that such falsehoods come to the fore so strongly particularly in those — which doesn't mean I want to say they are not present in colleagues of other faculties — who pose as teachers of mankind, who should be the great Keepers of the Seals of religious truths.

This is the primary responsibility of today's humanity who strives for some kind of relationship with a spiritual life: to seek out cultural historical falsehoods. It is extraordinary how deeply these cultural historical falsehoods are taken up. They are a characteristic of our time. From out of politics where it has sown its foul marsh plants it has finally penetrated into other areas. Already the condition has arisen that people can hardly differentiate between truthfulness and falsehood in relation to certain phenomena of life. You see, step by step a certain life phenomenon plays into falsehood in daily life which plays a role in both daily life as well as in the greater affairs of life. Finally falsehood today itself has sprung from the same tendency, unconcerned whether it appears amongst enlightened men — certainly lit by a strange light — who

gather in Geneva, or whether it appears in various bourgeois and proletarian coffee-gossipers. Whatever has lived as spirit in Geneva's various bourgeois and proletarian coffee-gossiping found it a popular falsehood, and I might mention in parenthesis — those present should not take it as evil — those who are within the Anthroposophical movement haven't quite been ratted out. This untruthfulness is a cultural phenomenon of the present and needs to be examined.

Above all it should in no circumstances be excused but should be characterized before the contemporaries are revealed. We repeatedly experience that when something appears out of a pressing urgency and point to these things, that individuals within the anthroposophical movement, while finding these things uncomfortable, while they must live within this falsehood and as a result experience the characteristics of falsehood and find if highly uncomfortable some way or another, always take this characteristic of untruth as evil.

These things I have spoken about today should be thought about in relation to my two or three previous lectures related to the reincarnation of souls into today's civilised world, as well as to the interests present in part of humanity, that decisive element which wants to connect with humanity in the present age, and not to allow it to come close to humanity, can give an understanding of the immense seriousness of the task of our time within which we stand.

These present tasks are permeated with the deepest earnestness. Because of this, because it is so essential to examine these points of view on our home ground, I had spoken about things in conclusion and how painful it is for me that today so much time is taken into account without the simultaneous possibility of continuing the earlier anthroposophical work, as it was accessible just before this need — a requirement it is indeed — to work through these things which have often been spoken about and even today do actually exist. If we should want to place ourselves really in the right relationship with these things then it is necessary, imperative from out of the spiritual beings of present tasks.

Today we must make it increasingly clear: Our friends have engaged themselves in the anthroposophical movement in manifold ways since its inception at the start of the twentieth century. The anthroposophical movement is something which is not only a reality on the physical plane but which forms an uninterrupted ingredient of the spiritual worlds, a direct part of the spiritual world. Obviously outer practical participation is also a part of the spiritual worlds but not in the sense as it is within the anthroposophical movement. Regarding this, I want to say a few words.

The anthroposophical movement continues in its spiritual aspects whether the people representing it are hardworking or lazy; whether they make the effort to work progressively or

against progress, going forward quicker or slower, yet they remain present in their spiritual reality. Because it has become necessary to bring about practical things in life which have grown out of the demands of the present, it appears different with these things. These things must be done at their allotted time, because it is impossible to cope with them when they are not completed at the right time. For things in practical life it can be so that when done in a slow trot, they simply happen too late. Within the anthroposophical movement one has in many cases become accustomed to things happening slowly or quickly. It is becoming more often the practice that what has been acquired here is being applied to things where the same practice is unsuitable. This is precisely what lies at the foundation of what I have recently wanted to characterise, by my indication to create a renewed possibility for that from which everything finally flows namely the anthroposophical movement, and maintaining it as such. How long have I already pointed out that it is not possible to have personal interviews now? Yes my dear friends, we have in the last days of the past week — very few people really work in practical matters — we have filled our days until three in the morning. People still turn indignant when their wishes are not taken into account after a personal meeting. However I'd like to know where the time should come for that. It has to be understood. For this reason no kind of casual manner should exist in anthroposophical life — just the opposite — a life enforcing strength comes from the anthroposophical life. As you are

guaranteed that such empowerment comes from anthroposophical life, then other necessities will impact on practical life by themselves. Above all else this re-strengthening must come. This empowerment must come in such a way as to drive out all dreaminess from the soul. Whatever is brewing in some or other island of life, not bothered by what is going on in life today, is exactly what lames the pursuit of real tasks. These tasks are paralyzed when people on the one hand remain blind, sleepy towards what is happening in outer events around them and on the other, their salvation, even though this is more the lust of their soul becoming involved in all kinds of alien mystical problems on their island of life.

I'm touching on something extraordinarily important, something which is a direct application of ideas regarding the great tasks of our time and our own movement.

Every one of us must work together towards the enlivening of the anthroposophical movement. We can only work towards the strengthening of the anthroposophical movement when we cultivate a free and open insight for what causes decline in the greatest part of our cultural life.

Anthroposophists for the most part don't worry about the appearances of decline. They don't get anything out of turning to the force permeating our civilization today which steers it towards the abyss. Despite it not wanting to be heard on the

one side, on the other side it is again forgotten, I have to ever again point out that things do not improve on their own.

Today's contemplative brooding, which is a kind of transcendental demonstration with many, is something which harms us tremendously. Instead of shaking up the will and saying to yourself: 'I will do this' — contemplation persists whether here or there the relationships are such that something could be done.

My dear friends, at the beginning of the (20th) century the way the anthroposophical movement was thought about is not the way you would think about it today. Clever people who appeared at that time would have stipulated how things must work, and the cleverer ones would have distinguished between Schwabing and Munich, and everyone could hear the grass grow which indicated who could procure which area. Then some came who had discovered extraordinary relationships in Hannover and Frankfurt. This was encountered all over the place. If someone had really listened then no one would have taken a single step. At the time it was already a wicked thing but today, where much is dealt with in everyday practical life, it is even more evil because today it is not about tracking down such grass growing but that we engage our will forces to do something, to really work. It is of course tremendously easy to say: 'I sense the transcendental atmosphere of this or that place, that one could do this or that ...' It is much easier than doing something. One should hardly

ever apply the external and as far as possible bring about the inner approach. This is something which of course can't be stressed enough.

With anthroposophical seriousness encouraged, the real power can be cultivated in our relationship to external things and these must be encountered with real interest. We need to know after all what is going on in the world — and there are many things that do advance. Yet in our circles it is amazing how few are concerned with what is happening.

I want to highlight a deplorable fact. This fact has many causes but there is only enough time today to list a few. Clearly the subscription to our magazine for three-foldness hasn't increased by a single one. In addition our membership comprises thousands and thousands of members. It is really very sad that such a fact must be recorded. Yet this is a fact and this is only one of them. Do you believe that it is quite true to say that the opponents are the other guys and they are at their posts everywhere? These machinations are spreading around us. I say these things not without care and not without caution for what we should incur today, when we don't summon all the individual strengths we have. We need them. We must be steeped in so much anthroposophy that we can get to it or we will be too late. On the other hand I don't see that what has to be undertaken is being done, to then only lapse by saying that we got to it too late.

There is much beauty in the advancing, above all in the participation, of some students in our striving. From this very area the most fruit can develop when these things are met with real, true understanding but we must be clear about how these things should be met. Nebulous mysticism is out of the question. It depends on how something is met out of one's inner life's diligence.

So this and much more can be said today but I think that whatever else you need can be discover within yourselves when you develop a train of stimulated thought and take it further. In order for you to develop further is the issue I want to pose as my preliminary wish at the conclusion of this last agreement. Now the times are such that I can't express such a wish in what is to be fulfilled in years to come but that I can only look for the weeks when I can be here again. Basically the situation is like this, that we really use our time, that actually not a single week can be lost because we have not used it.

Therefore my dear friends, I would like to say two things in conclusion: first I want to express the wish that what I have said today must be understood until our next meeting, and secondly, that our next meeting can take place as a result of things which have been aligned with this wish. With this in mind I wish you farewell!

The Real Being of Man

Jehovah Christ, Lucifer & Ahriman

My Dear Friends,

From the whole tendency of these presentations of Anthroposophical Spiritual Science you will see how essential it is to understand that in the various spheres of existence there are different Spiritual beings who have inserted themselves therein, taking part in the work, giving force and direction. It is necessary that humanity in our present age should be permeated with the knowledge that different spheres of existence are guided and directed by different Spiritual beings; for our civilisation has in the course of recent years lost this consciousness of the presence of concrete spirit in life. In general people will willingly talk of the Divine permeating everything, but such talk does not help one to an understanding of the World which can provide a sufficient basis for life. It is, of course, quite true that, in the last resort, everything recognised as spirit must tend towards unity; but if one perceives that unity too soon, one simply loses all real insight into the course of world-happenings; therefore, it is necessary to leave off speaking in general in such an abstract way about the Divine, and learn to know the concrete Spiritual guiding beings in Nature and History, as we have over and over again tried to do. It is from this point of view that I should like to point to-day, to certain really important and significant

things at the base of the constitution of our world.

I pointed out in the last lecture that certain Beings find themselves together when it comes to building up and animating man, they find themselves united in opposition in the world. We put the old truth of the opposition coming from the Luciferic and Ahrimanic Spiritual forces before our souls in the last lecture from a certain point of view, and now we will try to understand the matter from another aspect.

Just that, in our newest civilisation, which is now involved in such catastrophic events, and manifests in such decadent forces, just that which is so characteristic in our modern civilisation, is the extension of intellectual thinking throughout the whole of humanity. One must really try to acquire an insight into the quite different mood of soul of civilised Europe before the 7th and 8th centuries. It is just that intellectual thought, which to-day is so prevalent everywhere, which permeates the entire soul-life of man and, from a certain aspect, will still continue to permeate it. The point now is, that one must seek to grasp what is externally comprehensible, and try to unite that with a more psychic concept; for it is well if, from the aspect of the spirit, one really seeks to grasp and permeate external and material existence itself.

That which underlies our organism of thought consists in purely mineral processes occurring within us. Please

understand me aright, my dear friends; those processes in us which are processes of our own human nature, and which we have in common with the animal and plant-nature, these are connected only indirectly but not directly, with the fact that we have become intellectual thinking human beings according to the modern idea of the development of man. The fact that we have in us a firmly consolidated mineral constitution gives us the capacity for intellectual thought. When we look at all those Kingdoms of Nature which are outside us in cosmic space, and which are also within us, we must say: — Let us first of all contemplate the sphere of warmth, of the Warmth-ether; we carry the effect of this Warmth-ether in our own blood, and the activity of our blood consists essentially in the fact that our blood, as the carrier of warmth guides these warmth-processes through our entire organism. Now our intellectual thinking does not depend on anything of what transpires in the sphere of warmth, it does not depend upon what transpires in us when we inspire and transmute the air in our organism.

Thus, when we consider the warmth-processes in the Cosmos, we can say: — These warmth-processes are continued within the skin of our organism; but that which meets us in the Cosmos as warmth-processes, which specially meets one who regards the Cosmos in the condition when it showed itself exclusively in warmth processes, that which meets us in ourselves as warmth-processes, none of that stimulates us to intellectual thinking. Then if we look to the kingdom of the Air, there too we find events taking place;

these processes are continued in our organism through our breathing process; everything we find represented thus is within us through air, but that again has nothing directly to do with our intellectual thinking.

As a third sphere we can look to the phenomenon of water; we see outside in the Cosmos the processes in the fluid-sphere. These too are continued in our digestion in so far as it occurs in the fluids. Outside in nature we see the circulation of Fluids and in ourselves we also see a kind of circulation of fluids. All that transpires in us in that way, has again nothing to do with what is our intellectual thinking. But when we look out into the Cosmos and see how water condenses to ice, how certain mineral substances deposited as sediments, form stones and crystals, in short when we consider the processes of the mineral sphere and their corresponding processes in our own organism, we find that what transpires as mineral processes has to do with all that finally culminates in our intellectual thinking. We therefore as human beings, are incorporated into the Cosmos in these various spheres; but if we only incorporated in these different spheres without being envoled to special degree with the mineral kingdom, with those forces which appear in crystallisation, and in the deposits of salts, and which thus meet us in the external world, we should never have become the thinking beings we have become, especially since the middle of the 15th Century. It is an absolute fact — that since the middle of the 15th

Century, it is this working of the mineral forces in the human organism which has become predominant. Previous to that, other forces, those of water, of air, and so on, were dominant to a special degree in man. Hence man's intellectual thinking was not then the most significant element in the works of man.

Now, in everything which surrounds us in the various spheres in which we live, the realm of the solid Earth, of flowing water, of air and warmth, (for a moment we will look away from the higher spheres) in all these are working Divine Spiritual Beings. These spheres do not only consist in what we call material world-forces and entities, but all these spheres are permeated by various Spiritual beings. I will therefore make a diagram to represent an important fact in our connection with the Cosmos.

Diagram 1

Suppose I draw the sphere of the mineral world (see Diagram) as white; I must then characterise the sphere of the water as red, the sphere of the air as blue, and then finally the warmth-ether above as reddish.

Now this is the remarkable characteristic; all those Spiritual beings which the pre-Christian age and especially the pre-Christian Judaism imagined as standing under the guidance of Jahve or Jehovah, and who were regarded by the Hebrew Initiates as belonging to the Realm of Jahve or Jehovah, extended their dominions over the three first Realms — Warmth, Air, Water. And so if I am to draw that sphere in the Cosmos which was under the rulership of Jehovah, I must

say; It is *this* sphere — (the three upper layers). It was really the case that the Jehovah rulership embraced the spheres of Nature as we have them, with the exception of the physical-mineral sphere. It must be quite clear to you that when in the ancient Jewish writings, reference is made to the Divine, this always refers to the Jehovah sphere of Warmth, Air, and Water. That was a deep Initiation-Truth of the pre-Christian age, and is even Spiritually indicated in the story of Creation. It is clearly expressed there, and one has merely to understand the meaning of the Bible words aright to see how this is brought to expression. Jehovah devoted Himself, so to speak, to the Earth, and formed man out of the dust of the Earth. He took that which was not his own sphere, for the forming of external man. The Bible expresses that fact quite clearly. As I have said, in the pre-Christian Jewish Initiation knowledge, it was known as an Initiation-Truth, that Jehovah did not form external man out of His own sphere of power, but turned to the Earth, and from out of the earthly dust which was foreign to Him, He formed that human vessel which could not come from His own kingdom. Then He breathed that which comes from Him, the animal soul, the breath. That it is which He gave forth from Himself, and it came from the three spheres over which He ruled. It is the case that the superficial Bible investigator really does not for the most part, understand what stands in the Bible at all. If one understands the Bible, one sees that it speaks with extraordinary exactitude, one only has to take those sentences quite exactly: "Jehovah

formed man out of the dust of the Earth." — That means out of the mineral sphere foreign to Him, and then He gave to that form from out of His own sphere, the breath of the soul. And so, that which lives in man as the Jehovah Outflow, is what is indicated when it is said that Jehovah breathed the living breath into man.

And so man developed, and while he developed himself further in the mineral kingdom, he developed an element foreign to Jehovah. That kingdom then, in the recent age, since the 5th Post Atlantean epoch, became especially dominant in man, because it formed the basis for his intellectual civilisation. So that we can say: As long as the intellectual civilisation was not predominant in man, so long could a rulership prevail such as that of Jehovah. Then, however, the mineral nature began to make itself felt, from the founding of Christianity up to the beginning of the 5th Post-Atlantean epoch. Humanity had then to be helped from another side. Now you can see how necessary it was for humanity at the time when the mineral Nature became essential, that it should receive the Christ Impulse; because the old Jahve Jehovah-impulse was no longer sufficient.

You must connect what I have just told you with certain definite facts. Just consider the fact that man would not think intellectually, with a fully waking consciousness, if he were merely subject to the Jehovah-influence, which has no

influence on the mineral nature. And so, if we wish chiefly to consider the activity of Jehovah in man, we must not look to what is in our external intellectual culture, but simply to what expresses itself in our dreams. That which is dreamt, which does not pass into sharply contoured intellectual concepts which can be grasped by our soul but is dreamt, — that is our Jehovah-life. Everything which moves in the fluidic elements of the more fantastic or imaginative side, everything which can be compared externally with the Moon-influence on man, that is the, Jehovah-nature in man. Opposed to the Jehovah-nature is man's acute thinking; but that he owes to the circumstances that there are salt deposits in him; that there is in man, a mineral activity.

Now just consider the fact that, fundamentally, the old Jehovah religion lost its significance with the Mystery of Golgotha. It had lost its significance because the time had come in the evolution of man, when the mineral nature became predominant in him. But when the Mystery of Golgotha appeared there was still sufficient left of the ancient Dream-Wisdom wherewith to understand it. And those persons who had somewhat transcended the ancient Dream-Wisdom, and who through various kinds of Initiations had, like Saul-Paul, already attained some intellectual culture, for them a special influence was necessary, such as Paul received through the Event of Damascus, in order to grasp the Mystery of Golgotha. It is of a great and deep significance, that in the

Christian tradition we are told that, in order to understand the Mystery of Golgotha it was necessary for Saul-Paul, who had in a certain sense been initiated before the Mystery of Golgotha, into the Hebraic Mysteries, for him it was necessary that he should be snatched into that knowledge which did not work in sharp contours, but which expressed itself in the more flowing element of the dream; and thus Paul experienced the certainty that Christ had been present in Jesus through the Mystery of Golgotha. With the old Dream-Wisdom it was still possible to grasp something of the Event of Golgotha, and if, through a special influence such as was the case with Paul, a man was snatched into that Dream-region, he could then understand the Mystery of Golgotha. But now the old Dream Wisdom decreased ever more and more; it only remained in man's dreams, and even there is found in utter decadence. As the 15th Century approached, the culture in Europe was tending more and more to the purely intellectual element; and, under the influence of this intellectual element, our modern natural Science developed.

Now, consider the following: — The old Jewish religion must not be grasped merely with reference to external worlds, that would only be a materialistic religious understanding; we must grasp it in its inner spirit. As an historical phenomenon — the point that strikes us is, that the Jehovah-god was simply the God of *one* tribe, and outside the limits of the Jewish race Jehovah was no longer the Jehovah-God. That is

the essence of the Jehovah Divinity; he did not embrace the whole of humanity, but only one portion of mankind.

Fundamentally *this* feeling of Divinity has passed over to our own age, and in particular one could see it again during the World-War, when every Nation spoke of how Divine Providence or, as many said, the Christ, was helping them! Each Nation wanted so to say, to go forth under the guidance of Christ, against every other Race. But because one utters the Name of 'Christ,' that does not mean that one has met, contacted the Christ; for the Christ is only contacted when in one's whole feeling one turns to that Being Who has the Christ Nature. One may say a thousand times over: "We will fight in the name of Christ;" but as long as one is fighting for one Nation alone, one is giving a false name to that being of whom one speaks, one may call him Christ, but it is a false name. In calling that being Christ, one only means the Jehovah-God. In that War-Catastrophe all the Races fell back into a Jehovah-religion, only, there were a great many Jehovahs; every Race worshipped a God who was honoured quite in the character of a Jehovah; Christ completely disappeared from the consciousness of humanity. One could see in those catastrophic events how utterly Christ had disappeared out of the consciousness of man.

We can also see this in other things. A quite modern scientific civilisation has now grown up. Our modern scientific culture, how far does it extend? Fundamentally, it is limited to

what is mineral-physical. Just consider how uncomfortable a modern scientist immediately becomes, if one asks him to speak of anything but what is mineral or physical. As soon as the conversation turns to anything else — for instance, to the principle of life, the modern scientist asserts that one can only explain the mineral and chemical processes in the living. He will not enter into the element of life itself and still less into the element of soul. Thus this modern Science has altogether developed within just that sphere which was not included in the Jehovah religion, in an element foreign to Jehovah, — that of the mineral — physical life. This Science, in order that it might become an element of civilisation, had, as it were, to depend on receiving the Divine Spiritual from quite another side.

In the old Jewish religion when man spoke of any sort of cognition, it was always a Dream-cognition. These prophets who had the very highest knowledge, are described as the Dreamers of prophetic dreams. That is all connected with just this very fact. It was through this Dream-Wisdom that men even comprehended the Mystery of Golgotha itself. But this Dream-Wisdom disappeared. The Mystery of Golgotha was indeed transmitted historically and spoken of in the traditional Church Communities, but a true understanding of it could no longer be found. In place of it, Modern Science grew up into an element which knew not Jehovah, a spiritual-less, God-less element; and, because its understanding could not yet

expand to the Christ-element, it developed into that physical mineral element, utterly devoid of spirit.

Now this Science, must to its uttermost particle, again be permeated by a Spiritual element. It is spiritless because it can no longer be Jehovistic. External civilisation has attempted to carry on some sort of religious culture, by means of a religious 'false coinage,' as when it gave the name of Christ to Jehovah during the War; but this religious element has been carried on through a sort of religious, 'false coinage.' But Science has turned entirely away from the Spiritual; it only gives descriptions of the physical-sensible, because man has not yet been able to press forward to an understanding of the Christ, and at most the old Jehovah understanding still prevails, when men storm against each other as they did in the War; but not when they investigate facts of Nature, for then we have a Spiritless Science, and intellectual Science, devoid of spirit. Thus we are surrounded by a sphere in which the Jehovah element still rules. It permeates us; but we are not aware of it, because it permeates us chiefly through those conditions which are our sleeping-conditions. If, when we withdraw into the element of sleep, we could suddenly wake up outside our bodies, we should clearly perceive around us the spirit-nature under the leadership of Jehovah. Then, as it were, on the waves of a Jehovah-Sea, we should see our dreams coming to us out of this Jehovah element.

Again in our Will, of which I have often told you that we are asleep within it, there again the Jehovah Nature rules. In the whole assimilatory system of man, the Jehovah Nature rules, whereas the feelings arise out of the assimilatory system and permeates the rhythmic system, in like manner do certain feelings emerge, coming out of the Jehovah Sea on the waves like our dreams. But, when we live in that sphere which can become comprehensible to us through our understanding and reason, there Jehovah has no share. When the Moon slowly arises in a dream-like light and pours this dream-light over everything, one might say: — “Man has spread a Jehovah character over the fields of the world.” When however, the Sun arises, shining clearly on every stone, spreading itself outwardly on every object and giving it sharp contours, so that we are able to grasp it with our understanding, then the Sun-nature, — which is not a Jehovah-nature, expresses itself, and we can only permeate that with spirit if we can perceive the Christ-Being, if we so look into this world as to see the Christ-Being in it. Modern Science has had no eye for this Chri3t-Being, and that which is Not Jehovahistic but Sun-illumined, and can be grasped in the sharp contours of the intellect, it has taken up and beheld as devoid of spirit.

Now see, that is the deeper connection. What kind of a sphere is it then, which meets man in the mineral? Now, I told you in the last lecture that on the one side within the sphere of

Jehovah, because they have remained at an earthly stage of evolution, Luciferic beings appear when we are present in the Jehovah sphere let us say in sleep, then the Luciferic beings make themselves felt in our feelings and impulses of Will. That sphere which we must dominate with our intellect and which is spread out around us as the mineral spheres, that is a sphere foreign to Jehovah and into that those beings have penetrated, who belong to the Ahrimanic sphere. The Ahrimanic beings however, because Jehovah could not, so to speak, keep them away from Him, have penetrated into that mineral sphere. (lower part of Diagram, blue on white) And so, when we turn our gaze to this sphere, we are every moment in danger of being taken by surprise, to our confusion, because of the Ahrimanic beings. These Ahrimanic beings — I have tried to present an image of this in the wooden group which will stand in our Goetheanum — these Ahrimanic beings can in reality only feel at home in the sphere which surrounds us in the mineral world. These Ahrimanic beings are specially intellectually-gifted beings. That Mephistophelian figure which you see below in our wooden group, that Mephistophelian-Ahrimanic figure is extremely clever, utterly and wholly permeated with intellect. But that which is really Jehovistic, and which lives in the human metabolic system, in so far as it is not affected by the salts or altogether mineral, — with all that is of a fluid-nature, which lives in our breathing in our warmth condition, with all that, these Ahrimanic beings have no direct relationship.

Now, these Ahrimanic beings strive to get into man. Man was created of the dust of the Earth. The mineral element is the true sphere of Ahriman, he can enter that sphere, and feel comfortable there; he feels very comfortable whenever he can permeate us through that which is mineral in us. You secrete salts in your body, and thereby you are able to think; through the deposit of salt, through all the mineral processes valid and operative in you, — you become thinking-beings. Ahriman seeks to enter that sphere, but in reality he has only a part in the mineral. Therefore, he is fighting to get a share also in man's blood, in his breathing, and in his assimilation. He can only do this if he can inject certain characteristics into the soul of man; if for instance, he can inject into the human soul a tendency to a dry, barren understanding which seeks an outlet in materialism, and mocks all truths permeated by feeling. If he can permeate man with intellectual pride, then he can approach man's blood, his breath, his assimilation; then he can, as it were creep out of the salts and mineral in man and creep into his blood breathing and digestion.

That is the conflict being fought from the side of Ahriman in the world, through the very being of man. You see, when Jehovah turned to the Earth and created man out of the Earth in order to evolve him further than he could have done within His own body. He had to create man out of an element foreign to Himself, and only to inoculate, to inspire, his own element into him. In so doing, Jehovah had to take something to His

aid, something to which these Ahrimanic beings have access; and Jehovah has thereby become involved, as regards earthly evolution, in this conflict with the Ahrimanic element, which with the help of man, seeks to get the world for itself by means of the mineral processes. As a matter of fact, much has been attained by the Ahrimanic beings in this sphere; because, when man is born into physical existence, or is conceived, he descends, he comes down from the Spiritual psychic worlds and surrounds himself with physical matter. But in the present state of our civilisation and according to the customs of all the traditional Churches, man would like to forget his existence in a Spiritual psychic sphere before Birth. He does not wish to admit it. He would like, in a sense, to wipe out of human life any pre-birthly existence. Pre-Existence is being gradually declared heretical in the traditional Confessions. It is wished to limit man to starting with physical birth or conception, and then to link on to that, what follows after death. If this belief in a mere post-mortem condition, in an after-death condition, were to be finally forced on man, the Ahrimanic powers would then win their conflict; because if man only regards what he experiences between birth and death, and does not look to a pre-existence, to a life before birth, the Ahrimanic element would gradually overpower man from out of his mineral processes. Thereby everything of a Jehovahistic nature would be thrown out of earthly evolution, everything which has come over from Saturn, Sun, and Moon, would be wiped away. A new creation

would thus begin with the Earth, which would deny everything which had preceded it.

For that reason, the perception which denies pre-existence must be fought with all possible energy. Man must realise that he existed before he was born or conceived into physical life. In all veneration and holiness, he must receive that which was allotted to him from Divine Spiritual worlds before his earthly existence. If he adds to the belief of the after-death condition a knowledge of pre-birthly existence, he can thereby prevent his soul from being devoured by Ahriman. It follows therefore, from what I have said, that (it is necessary that we should gradually take into our speech, a certain word which we have not yet got: — Just as we speak of immortality (Deathlessness) when we think of the end of our physical existence, so we must speak of un-bornness (ungeborenheit) for even as we are immortal, so also we, as human beings, are in reality unborn. But just seek everywhere in civilised language for a practicable word for "Birthlessness." We have the word Immortal, everywhere, but "unborn" we have not got. We need that word; — it must be just as valid a word as the word immortal to-day. It is just in this that the Ahrimanising of our modern civilisation reveals itself; it is one of the most important symptoms of the Ahrimanising of modern civilisation, that we have no word for this "not-being born." For, just as we do not fall a prey to death when we 'die' as it is called neither do we first come into our so-called 'birth.' We

must have a word which points clearly to pre-existence. One must not undervalue the significance which lays in the *word*.

You see, my dear friends, no matter how acutely one thinks, there is something in you, something in man, of an intellectual nature, but the moment the thought is expressed in a word, even the moment the word as such in only thought, as in the words of a meditation, that same moment one word is imprinted into the ether of the Cosmos. Thought, as such, does not imprint itself into the ether of the Cosmos, otherwise we could never become free beings in the sphere of pure thought. We are bound the moment something imprints itself. We are not made free through the word, but through pure thought. You can read now about this in my "Philosophy of Freedom." The word imprints itself into the ether.

Now just consider this. The Science of Initiation knows that it is true that in the whole Ether of the Earth, because in the civilised language there is no word for "Un-bornness" (ungeborenheit), this "Birthlessness," which is so important for humanity, is not imprinted into the Cosmic ether. Now everything which in such important words is imprinted in the Cosmic ether, signifies for the Ahrimanic beings a terrific fear. The word immortality the Ahrimanic beings can very well bear to find inscribed in the World-ether; they are quite pleased, because immortality means that they can start a new creation, with man, and wander forth with humanity. It does not irritate

Ahrimanic beings when they shoot through the Cosmic ether, to play their game with man, and they find that from all pulpits immortality is being spoken of; that does not irritate them, it pleases them. But it is a terrible shock for them if they find the word Un-bornness inscribed in the World ether; it extinguishes the light in which these Ahrimanic being move. Then they can go no further, they lose their direction, they feel as though they were falling into an abyss, a bottomless pit. You can see by this that it is an Ahrimanic deed which restrains humanity from speaking of un-bornness. No matter how paradoxical it may appear to modern humanity that one should speak of these things, modern civilization requires that these things should be spoken of. Just as Meteorology describes the Wind, or Geography the Gulf Stream, so one must describe what is going on around us Spiritually, and how these Ahrimanic beings are permeating our environment; and one must describe how well they feel in everything connected; and with dying, even a negation of death itself is not admitted; and how they are filled with a terrible fear of darkness when one speaks of anything connected with the negation of Birth, with growth and thriving. He must learn to speak scientifically of these things, just as that Jehovah-forsaken mineral-sphere can be spoken of scientifically in our modern Science.

You see, this is in reality, neither more nor less than the conflict with the Ahrimanic powers, which we ourselves must take upon us and finally, whether people like to know it or not,

that which is so often brought against Anthroposophical Spiritual Science, is at the same time the fight of Ahriman against that which as Spiritual Science, must ever repeat more and more emphatically what is now necessary for modern humanity.

Of course, my dear friends, when one experiences such things as the recent attacks, is it not obvious that these people themselves do not approach Spiritual Science? I have spoken to you recently of the especially ruthless and ugly attack which appeared recently in Germany, in the decent paper, "Frankfurter Zeitung," in which that paper indeed took up a really disgraceful attitude. It did indeed accept our rejoinder, but only in order to put before it a whole column of its own nonsensical remarks. These things are all part of those which it is either too lazy or not capable of studying.

You see, my dear friends, if you consider such attacks in the light of what I have told you, in connection with these Ahrimanic beings, you will see through them a little. In scientific circles to-day there are a great number of persons who can apparently think quite clearly. And why, my dear friends? Because Ahriman, who permeates the mineral world, permeates them; therefore, you need not be surprised that these people develop a great deal of intellect and power. That is Ahriman within them, it is far more comfortable to allow Ahriman to think in one, than to think for oneself. A man can

pass his exams far more easily, he can become a tutor or University Professor with far greater facility if he allows Ahriman to think for him. And because so many people allow Ahriman to think in them, these attacks naturally come from an Ahrimanic side. These things have an inner Spiritual connection, which we must see through. Therefore, people must not be so foolish as to blame us over and over again, if we are forced with sharp words to beat back that which would fain nullify Spiritual Science from its very roots.

Social Life 1

My Dear Friends,

Our lectures, in that period of time before I had to go away some weeks ago, all tended to show how that which we call Spiritual Science can pass over into real life. They tended to show how that which we call the Cosmos stands in a certain inner connection with what we ourselves inwardly experience in man. And if you just survey the lectures given upon this very theme, I beg you once in a way, radically to ask yourselves this question: — What would it signify for the sum total of the evolution of humanity if these most penetrating, most significant results of Anthroposophical Spiritual Science would only penetrate into the life of those human beings working and living in a social relation with each other. They would know that man, while he attains his consciousness in a physical body, is all the time preserving something in this physical body which points to the period of time before his birth, or rather before his conception, when he was in a condition in which he was filled with a longing once again to have the life between birth and death. He carried within him then the feeling that the soul that has lived for a long time in the Spiritual world again needs the perception of the world obtainable through the bodily senses in order to progress further, and also needs actions performed in a physical body. This conscious contemplation of the pre-existence of the soul, if really understood in the right way, would not remain a mere theoretical view, but would lay hold of one's Feeling and Will,

and thereby become a direct force in life.

We can see this my dear friends, in the humanity of the present- age. — They all show something of a lack of initiative, in its broad outlines. This lack of initiative, which broadly speaking, works in a weakening way on all these forces which are necessary in order to turn our decaying life once again into an ascending one, can only be bettered when man becomes conscious of his community with the Spiritual world. That however cannot be brought into the human soul through any theoretical considerations, but only through the living perception of what man was before he descended into the physical world.

Again, if that which looks beyond the time which we pass here as human beings between birth and death, is not the object simply of a vague belief but of a clear cognition, it does not work so abstractly in man as do the religious confessions of to-day, but works concretely, as a direct force of life, Man then works in such a way that what lies in his labour extends beyond his death; and because a man can take up such ideas into himself, life is thereby poured into everything which as a rule man only knows.

Just think for a moment. To-day we have a widely-extended Science of Nature; and as regards this external Science, we must say that man has progressed enormously; but the last

few years have shown that this progress has not improved humanity in any moral respect. Such persons as Wallace and others, to whom I have often jointed when I wanted to emphasise that years ago, they were quite right when they said, "We have indeed made immense progress with respect to our knowledge of the outer world, but as regards our moral nature, humanity compared with primeval times, has not progressed."

This progress must come to-day, in this historic Age, because human beings cannot remain as they are now, in their present disposition of soul. But how can this change be brought about? How can the more theoretical view of the world be animated? Let us take an apparently coarse example. In our human life, we make use of coal. We know that this coal is a relic of old forests, and so fundamentally it is a plant-substance. But now, how is this plant-substance, how is the whole world of plants connected with man as such? Just reckon over a few thousand years and see how much carbon dioxide, carbonic-acid the air would then contain, — because we breathe out carbon dioxide into the air with each expiration, — and you will find that it is a large quantity.

In the course of a few thousand years it would be an enormous quantity. In the course of a few thousand years, it would cause man to disappear; it would extinguish life. But now the plants absorb this carbon dioxide, and excrete the

carbon; they form their out body out of that which they absorb from man's cast-off produce; and these plants which once covered the Earth, now compose our layers of coal, our coal strata.

You see, that is an extraordinary transformation. At first it is more the qualitative aspect which comes into consideration; because naturally that coal was not formed by our breath but by other beings; but this qualitative aspect has to be considered. That which in a sense we excrete from ourselves, furnishes the basis for what we again use from the Earth. Thus far one can think, according to the theoretical results arrived at by Science.

Spiritual Science leads us further, I must remind you of what I have told you. It is true that man lays aside his physical body when he goes with his soul and spirit into the Spiritual worlds; but I also told you that the physical body, which is laid aside, signifies just that which builds up the Earth again.

As in our expiration we give carbon to the plant-world, so we give our body to the entire Earth. And what we see around us, my dear friends, is simply the product of such beings as ourselves, beings who, during the Moon, Sun and Saturn epochs were our predecessors, and who gave to the Earth that which composes the Earth to-day. When future worlds come, there will live in them that which we now excrete as our

bodily substance. That is a thought of infinite scope, if one follows it out, because from our knowledge of nature (which is but a half-knowledge), we can get the connection of man with the entire world, and it is important that we should get that, extremely important; for if we bring together all that has been laid down as a foundation in our earlier lectures, we must say; that in our entire human nature, not merely in our thinking but in our entire nature, even as far as our external body, lives what we have worked upon in ourselves as our moral ideals. That dualistic philosophy, which can build no bridge between the natural world and the moral sphere, cannot imagine how what we have in our moral ideals can be connected with the very processes in our muscles; but if one can look at the world as we have tried to do in our recent lectures, one sees how what we think in our moral ideals incorporates itself into the very processes of our body. One sees that the Spiritual and bodily processes are interwoven and form a unity.

This method of looking at things ought to become general. If only it were taken up as part of the education of children, human beings would grow up who would not look on one side to a world developed from a nebulous condition, out of which, the Sun, the Stars and the Planets have condensed, and from which too, through the welding-together of matter void of morale or being, humanity has developed in order finally to return back into a purely natural condition. That which springs up in our souls as moral Ideals would then again be *one* with

what stood at the starting point of our Cosmic evolution in its purely natural existence. We human beings would then realise that we are called upon to incorporate into the life of nature, what we experience as moral ideals. And then, in future worlds, we should know that what we now experience morally will re-appear as the Laws of Nature.

If only children could grow up to-day under the influence of such a perception, they would be able to take their place in the world in such a way that they would feel themselves as part of the Cosmos, and would thereby have a feeling for life drawn from these very forces which they would absorb into themselves with their knowledge of the Cosmos. Indeed, being educated to action, they would then know that whatever they do is to be imprinted in the entire Cosmos. If only that were the prevailing feeling, how differently human beings would live; whereas to-day man asks himself: "What am I really in this world?" He sees himself standing alone, sprung forth from indefinite Nature-forces, and permeated with moral ideals like soap bubbles. Such a man can be crippled in his very feeling for life. When he looks up to the stars he sees them passing through Cosmic space, but he feels he has no connection with them. They themselves have only arisen in a natural way. They are perishable worlds, falling to pieces, serving no purpose, and having no inner Spirituality.

We must bear in mind what a life-force for humanity might

be developed from a Spiritual method of looking at things. That must be pointed out again and again, because that is just what human beings to-day understand least of all. They say that a Spiritual view makes a man live apart from the world; but my dear friends, it is the present modern view which makes one avoid the world. Why is this so? Because it works with the dogmas of the past, which in the past served a good purpose, because they then arose from a certain instinctive clairvoyance. But this instinctive clairvoyance has now disappeared, and human beings have no longer any relationship to it. The dogmas still retained are no longer understood. It is not a question of their falsity, but of modern humanity having no longer a living relationship with them. And outside of the dogmas still maintained, humanity to-day only has a nature science devoid of spirit. Anthroposophy will give a spirit-filled Science of nature, a science able to animate man, and that which trickles, as a knowledge of the spirit, into nature, will then transform itself in man in the same way as do the food-substances in a physical respect. That knowledge is transformed in man into Social Force, and one would experience it if one earnestly realised that Spiritual knowledge is nourishment for the soul, and can be absorbed and digested — if I can use that expression — it can be digested and re-appear as a force working socially. We can get social impulses in no other way than by taking up Spiritual cognition from surrounding Nature. Anyone who thinks he can carry out social reforms from any other impulse, thinks about the things

of this world as one who meditates about man and wishing to explain him as clearly as possible, and in order to explain him to himself, forbids him food. Whoever speaks to-day of social forms without having Spiritual knowledge, does the same thing with reference to the social order of humanity as a man who wishes to explain man and prescribes for him a hunger cure. That is just what stands as a deep absurdity in the modern views of humanity, and which it cannot see through.

When we enter this life between Birth and Death, what we carry with us from the Spiritual worlds is only like an image, and fundamentally the whole of our soul-life is a life of images, pictures. But in former Ages this picture-life was animated by what then already existed in the natural perception as spirit. In ancient times there existed no concept of nature which was not filled with spirit. People to-day can read older views, but they read nothing there of a Natural Science, that is, of a natural Science devoid of spirit. Whoever goes back, even into the 13th or 14th Centuries, and reads the things written and spoken of nature there, may mock at the childishness, the superstition then existing; but the essential is, that all the things described then were described as permeated by spirit. To-day, on the other hand, we try as far as possible to see the phenomena of nature without spirit. Indeed, we regard it as the very perfection of our scientific observations to see them without spirit.

That which we take up out of nature without spirit, can however no longer work animatingly in the pictorial existence of our soul. We remain at a standstill in this respect and will not admit that it is merely an image. But this image, which is really the image of a past life, will not be fructified by the present life around us. This present life should be fructified by the past life, so that it can then be carried through the Gate of Death into the Spiritual worlds. It is only Spiritual Science livingly beheld which can give man that which it has to give him.

Just take, for instance, the dogmas of the old books of religion. Many men to-day fight against these because they find and consider them nonsensical; but they are in no wise nonsensical. Even such a dogma as that of the Trinity has a most profound sense. It was read by human beings from nature itself by means of the old instinctive clairvoyance, and for thousands of years in the evolution of humanity that dogma gave man an infinite amount. The external Churches have preserved such dogmas, but to-day they hardly exist except as a certain vocal sound. Men to-day feel no need to develop a relationship with what was an object of an ancient clairvoyance, and so it remains something which has no relationship to man to-day, because of his modern nature, although at one time it was a living soul-nourishment. And again, apart from these dogmas, we have our external Science of Nature, in a state of utter deprivation, which kills

the soul unless it is permeated by the spirit.

These are the two basic evils which Spiritual Science as studied here, has to keep in mind: in order once more to give to the soul something which will animate it, and give it force, so that it can feel itself directly as a member of the entire Cosmos, and feel that responsibility in its social work which proceeds from knowing that as single individuals, even our tiniest action has a Cosmic significance for the whole evolution of the future. We have to look beyond that narrow circuit in which we are enclosed by reason of our lack of education; for that narrowing which man has himself brought about will increase more and more. That is why Spiritual Science meets with so much difficulty, because fundamentally that which it seeks to be, does not consist merely of words, nor thoughts, nor merely ideas, but that which can permeate all those thoughts, flow through the words as the very Spiritual blood of life, and then trickle directly into each human soul. It is for that reason that, in any advocating of Spiritual Science, it is far more a question of *how* we speak than of what we say. We see to-day the most violent conflict between Materialism and Spiritualism. This conflict simply rests on the fact that human beings simply will not see what deep foundations this utterance has: — *The truth always lies midway between two directly opposite associations.*

My dear friends, is it true that God is within us? Is it true

then that we are in God? It is true that we are in God. These two assertions are direct opposites. Both are true. God is in us, and we are in God; but the two assertions are polar opposites. The real truth, the whole truth lies between the two. The nature of all the conflict of ideas in the world rests on this — that human beings always tend to a one-sidedness, which is true, but only a one-sided truth; whereas the real truth lies between two opposite assertions. We must know both in order to get at the reality. For instance, to-day, in the present state of the evolution of the world, one must have the most earnest will to learn all we can of material existence above all, and not propagate the desire of those people who say: "We will only occupy ourselves with the Spirit: we do not want to know Matter." To learn as much as possible of Matter is one side of human cognition, one thing for which the Will of man, must strive. On the other hand one must learn to know the Spirit, because between those two, lies what we are, and ought really to strive for. Both are wrong. — those who say the world is only Matter and those who say the world is only Spirit are wrong — For what is matter? Matter as human beings know it, is that which has remained behind from the Spirit, after the Spirit has become Spirit. Your own human form, my dear friends, is only what was once a thought of the Gods, which I here draw in red — the Divine workings of thought.

Diagram 1

Just think; even as water that freezes gets a solid form, so this Divine thought gets a form and becomes the sheaths of man, (Blue). Then a new thought of God makes itself valid in the inner being of man, and then goes out again, (Red) and this Divine thought (left) was once transformed from a form which in still older times was also a thought of the Gods. Whatever we see as matter is nothing else than spirit which has become a firm form, and that which we perceive as the human spirit is simply a young form, a form engaged in the process of becoming. These two — Spirit and Matter — are only different because of their ages in the world — they only are of a different age. The mistake made about them does not consist in our applying ourselves either to Matter or to Spirit, but in wanting to maintain in the *Present* what we *should* so maintain in Life, which we should so fructify, that it may become something for the future.

Now just think. We bring something over into the present from our pre-existence in the Spiritual world; we bring that over as a Spiritual psychic life. But if we permeate that with a barren external spiritless Science of Nature, we harden it, we do not keep it germinal, we do not allow it to grow up for future worlds. We Ahrimanise it.

And if we try and grasp that which is already form, which is Divinity itself grown old and crystallised itself in form if we seek to grasp that in a nebulous way, through a nebulous mysticism into which we dream all kinds of things, we do not support ourselves on that which is given us by the Gods as our bodily support. And thus we Luciferise Matter. What is nebulous mysticism? Man should look into himself. He should recognise from out of the Cosmos that which he is in his own physical organism in his life between birth and death. Instead of that he cherishes the fantasy that he has a God within him. He has indeed a God within him, but he does not attain that through mystical fantasy, for he thus Luciferises what he should see in the later form of his own bodily sheaths. These are false views of Matter and Spirit, about which human beings come into strife with one another, for Matter and Spirit are one and the same, but at different ages of life.

That is something which it is very necessary our present Age should perceive; otherwise it can never come to an understanding of the social life. The attempt must be made to-

day really to enter with one's thoughts into the true reality; but human beings do not want to do this, — they prefer to remain on the surface of things. A pretty little story was told to me a few days ago, which occurred a few weeks back in Zurich. Probably it has already been related to some of you here. One of our friends spoke at a University Celebration in Zurich about the scientific significance of Anthroposophy. A socialistic thinker in reply, got up and said: "One should not educate man to-day to such mystic phantasy, but to exact Science, for did not Goethe say: Into the inner being of nature no creative spirit can penetrate."

You see, what this Swiss delegate brought forward rests simply on a superficial knowledge of what Goethe *did* say, For Goethe, quoting the above utterance of Halley said: "I have heard this repeated for 60 years and have sworn at it the whole time." That is how the Spiritual Life is carried on to-day. That represents the accuracy with which men know things, and thus in a certain degree do they become authorities. Thus, do men strive to learn to know the world. Whether one man believes Goethe himself uttered what he swore at for 60 years, or whether as National Economists do they perform things such as I will characterise now, is really a matter of indifference. A very learned National Economist wrote a book about the free and the fixed formation of prices. He had to investigate a good deal as to the way in which, as I might say National Economy could be made social. Amongst the many

things he discussed, is also the following. He says: Even George Brandes (who was himself no deep thinker) said: The people in their economic and social deeds are not guided by reason but by instinct." Therefore, things should be explained to the people. That is what this National Economist is advocating. One must bring enlightenment to the people.

Now, my dear friends to this one could reply: In our many Universities, there are a great number of these National Economists, they are all enlightened, but when they arrange things amongst themselves, they are working exactly under the same institute instincts as the others, — neither more nor less. And so, as things are fashioned, especially to-day by our highly developed intelligence, as regards social life these same instincts remain, and are working. But now we must go further, we must now ask ourselves: How can we bring light into this working of the instincts, for that alone can be of social significance. It is simply nonsense to suppose that the majority of human beings can be guided by this; they cannot. Something must come in which can enter and transform these instincts. Reason cannot enter into them. We have here to remind ourselves of that *ancient instinctive perception*, (See Diagram) which has *developed into our intellectuality*; but this intellect lives only in the inner Spiritual life of man. On the other hand, the external forces working socially are permeated by instinct. Into this instinct something must penetrate which is related to the old instinctive vision, but

which has an impulse from Spirituality. That is Imagination. Imagination must enter. (See Diagram) Imaginations as we call them in Spiritual Science, can alone give the force which can bring light to those instincts.

Diagram 3

That which enables us to understand things to-day scientifically and externally; Botany, Zoology, Mathematics, — can be furnished by the intellect, but not that which implies human co-operation. There must enter what we have called Imagination. Imaginations must permeate the social life — that is the essential thing. In all social life which has developed from olden times up to recent times, there have lived the human instincts. It is actually only since the 2nd, and last third of the 19th Century that man has entered that age which no longer requires the old instincts. You can prove this exactly. Even at the turn of the 18th and 19th Century there still lived these ancient instincts in the social life of man. The uncertainty of man's instincts first appeared in that Age when intellect developed in its most shining form. Then tradition alone remained.

Just think, my dear friends, what gigantic efforts were made in the 19th Century, in order still to have moral views. Men had to preserve in the most abstract way what was still maintained from ancient times; and of necessity the old moral ideals were still propagated, though they were then petrified. We need to-day a rebirth of morality for that alone can produce what is social, that cannot come from the intellect, but simply and solely from moral intuition. Moral fantasy must raise itself to the Spiritual world, in order to fructify itself out of that world. That is now the essential, otherwise man faces *the loss of moral impulses*.

Those abstract Confessions which tend to *belief alone* cannot find in their faith the necessary strength for life to-day. Faith can give one something for the egoism of one's own soul; but with that egoism alone, at most one can live as an individual, separate being. If we want to enter into action, and that means social action, it is then necessary that we should be permeated with a Spiritual-psychic life-blood, and that can only come from a concrete Spiritual life. This consciousness of the Life-Force must flow through the Anthroposophical Movement into the Anthroposophical view of life. Especially from this point of view must one make oneself acquainted with these important concepts which to-day need a justification and defence.

Pantheism is a very favourite reproach against

Anthroposophy, Pantheism, i.e., giving reverence to the things around us, for God lives in those things. That is heresy to the modern Confessions; and why? Why is it that the modern Confessions call our Anthroposophy a heresy? Because these Confessions are permeated through and through with materialism. — If the Jesuit regards the world around him simply as Matter, it is of course blasphemy to say that this Matter is Divine, is God. But can Anthroposophy help it if the Jesuits regard the world around them simply as Matter? It is *not* Matter, it is Spirit; and that which the Jesuits perceives as Matter in the world, that Anthroposophy has to show as illusion. We do not explain as Divine the world which we assert — is an illusion; — of course not, we do not claim that for Divine existence. Of course it is quite different to take what is around us and explain that as Divine, at the same time realising external sense-phenomena as illusion, than to regard it as mere Matter and then explain that the grossest Matter is Divine.

You see how far asunder these things are, and we must not grow weary of really trying to make these things valid before the world. Otherwise there may be a repetition of what happened lately, when something was printed in a Swiss Newspaper by way of objection to my methods of attaining Spiritual knowledge. There it was asserted that I said that one can see the Spirit; but that cannot be, because the Spirit is not sensible, and only the things of sense can be perceived. One

cannot grasp the Spirit, and therefore one cannot see it.

You see, what a hopeless way this is; the writer maintains nothing else but that — *he cannot see the Spirit*, and therefore *no one can see the Spirit*. One can know nothing of the Spirit because one cannot grasp it. And in such variations, the thoughts of a whole Newspaper goes on. What works so terribly destructively to-day, is the fact that people have not the consciousness that they should read such things to the end. “Into the inner being of nature no creative Spirit can penetrate” — thus ran the first two lines; but the person reading them stopped there, and did not notice that Goethe added; “I have heard this said for 60 years, and have cursed it all the time.”

What we must look for everywhere to-day is the prevailing superficiality. I have often pointed this out, but it cannot be done too often. We must trace everywhere this terrible clinging to superficiality. It can be chiefly seen where it works so terribly to-day externally, i.e. in the sphere of Social Economics; There people will not dive down into that which lies in the very essence of things. For instance, I have been told to-day, that people are constantly saying that “The Threefold State” (book) is so difficult to understand, — well, that they want something which they can understand much more easily. But, my dear friends, if, with these things that can easily be understood, nothing is done in social life, but men

have simply bungled, it is necessary to grasp what is a little difficult, which requires effort. It is strange to demand that a thing be made more comprehensible, for it is really necessary for our modern social thinking that we should *make an effort*. Things one can easily understand have worked so abstractly, so ruinously to-day. To demand that such things should be made more comprehensible, is simply frivolous. It really is. Indeed, it is not a question that one should not cultivate such inwardly frivolous thoughts as "This is difficult" — for if it were given in any such form as is desired, it would simply give people something else with which they could bungle. For really objective work this apparent difficulty simply must be overcome, it simply urges us to make a study of that book. *That is the essential*. In this earnest way should one try to enter into these things, in such serious times as these.

Social Life 2

My Dear Friends,

I should like to-day to add various things to the considerations of Cosmic and human truths, which we have been studying of late, and I shall want to add several things concerning the sort of truths we discussed in the last lecture, truths connected with the development of mankind in our own age.

How, in order to amplify those things from one side, and another, it will be necessary to-day to insert here and there an observation which may strike you as being personal; but you know that I only make personal observations on the rarest occasions, and when I do, it is always, as to-day, to explain something strongly objective.

We are living at present in an epoch which demands something quite definite from human beings. It demands from everyone what must be called a decision arising from the innermost depths of human nature. It must be considered, and clearly seen that we have now really entered for the first time on the age of human freedom, and the upheavals in intellectual, moral or social spheres, are, after all, nothing but the expression of man being brought into the region of freedom through the deeper forces connected with human development. We have merely to consider the life of individual man or the life of Nations, and to look at them in a quite unprejudiced way, to see what occurs; and then we can say to

ourselves that there are to-day innumerable factors, through which each single individual, or whole races, communities and Groups of mankind, are deteriorated either from without or within, factors which leave them unfree. This being carried along by the relationships and events around them, is something which fundamentally lay in the real evolution of humanity; but now man has to emerge from this stage. The future of the Earth will consist in man developing more and more what we have just characterised by saying that, to-day, for the first time, man is faced with such significant decisions.

The fact that man is thus placed before such significant decisions, my dear friends, decisions which have to be made from the innermost depths of man's heart and soul, is expressed in the external course of events. As a rule, however, the great changes which have occurred in all the spheres of political, social, Spiritual and scientific life in the course of the second half of the 19th Century, have been too little observed.

One can notice signs of this transition, both in great and in small things everywhere to-day. Let us take one instance which lies very close to us. You know that amongst the many enemies of our Anthroposophical Movement to-day, are also to be found the Clergy of this Country (Switzerland), and they show quite clearly that behind them stands the power of the Jesuits, and *that power* appears to have a certain validity just

in Switzerland. One has merely to keep in mind what reveals itself to-day in various spheres, to see how this Jesuitical power is amalgamated, for many people, with what they call the external religious education and so on. As regards this Country it may be interesting to bring before our souls an extraordinary document which, because it is so interesting, I have had photographed. This document originated in Switzerland and was produced there in 1847. I will read it to you: —

“Dedicated to the contemporary Army and their brave leaders as a permanent monument, in memory of the 24th November 1847, when the Dominion of the Jesuits passed away from Switzerland. The Almighty has given victory to the just cause. Those days, from the 12th to the 30th November 1847 are therefore unforgettable to every Confederate soldier — those days during which in consequence of resolutions passed on the 20th July and 4th November 1847, the seven Catholic separated States — Lucerne, Uri, Schweiz, Zug, Freiburg, and the Valais, were infested with war, but because of our Army under the command of Heinrich Du-four of Geneva, they had one after another to capitulate. To these days belong some of the most note-worthy events which Swiss history offers. With a relatively slight sacrifice of dead and wounded our clever and war-experienced leader, by his strategical arrangements, was successful, after many conflicts, in freeing those people who were slaves to the

tyranny and power of a hypocritical Clergy full of fanaticism; and the inhabitants blinded by their Catholicism, who as enemies faced the Confederate army including the Militia over 80,000 strong. After a few days were entirely conquered, which made it possible to dissolve that Sonderbund and to drive the Jesuits out of Switzerland”

The concluding sentence, which is especially interesting in my opinion runs: “May God’s Fatherly protection rule over our Army.”

You see under whose protection at that time the expulsion of the Jesuits was undertaken, and how “God’s Fatherly protection” was similarly evoked for the future, that it might always continue to rule over the Swiss people as at the time, when General du-four was successful in ridding Switzerland from the Jesuits. That occurred in 1847.

Now, my dear friends, not these things alone, but many others, have undergone radical transformations in the course of the last half Century, transformations of quite a definite character. Their characteristic is that anyone who gives himself over merely to the sequence of external events, such as have transpired during this epoch, must of necessity come into confusion. The very best way to come into confusion, and to be unable to find a way out of certain knots and tangles, is just to let the external events of the last half- or two-thirds of

the last Century work upon us. If a person to-day wishes to find his way aright, a certain orientation which comes entirely from within, a certain impulse, is absolutely necessary. In that chaos, which is the basis of all the confusion into which we fall if we rely solely on external things, all the best strivings of recent times have been entangled. It cannot of course be denied, that our newer age has accomplished many things in various spheres of life; especially in the sphere of technique and the science which is connected with technique, great significant progress has been made. Triumphs have been celebrated, and this praise is thoroughly justified. But if you take the best results, the best scientific and technical conquests of our civilisation, although you will find many things of use, many illuminating things, many things which bring man on materially, you will find nothing either in science or in technique or in any other sphere, or even in that sphere which has brought good to man, nothing which can shine from the outer world into man's soul so that he can get a guiding impulse from those things coming from that external world. Therefore, Spiritual Science *had* to come, just at this very time, because out of Spiritual Science something must come which is drawn from no external world, but simply from the Spiritual world; and which is so taken up that when it flows into the outer world it represents an impulse which has nothing to do with anything drawn from that outer world itself. It is an impulse carried into the outer world from Spiritual worlds, — and that is what is sought to be given through our

Anthroposophical Spiritual Science. In this connection, we are radically misunderstood to-day, and my yesterday's remarks were a kind of explanation of this from a certain aspect. I wanted especially to show that it must not be said of our School-Impulse (which of course is born out of Spiritual Science), or of our practical undertakings, that we carry into them anything of a theoretical view of the world. I tried to show yesterday how far such a statement is from reality. But neither may one say the opposite, and this too is connected with a right understanding of our Anthroposophical Spiritual Science. One may not say the reverse, that, as people usually imagine to-day, any external activity is the result of a theory, of a programme; one must not imagine that what we accomplish — whether in the sphere of pedagogy or practical life — proceeds from any programme such as is usually imagined to-day.

A few days ago, for instance, someone said: — “Well, this peculiar idea regarding the Threefold State, would not have arisen if this Threefold idea had not sprung from Anthroposophy,” and I had to correct such an utterance radically. And here I must add a few personal things, which are meant quite objectively, and have a good deal to do with these matters. I had to say: — “It is really the case that what meets you and others to-day as the Threefold Division of the Social Organism, in so far as it was conceived by me, sprang from no abstract thought, nor from meditating on how the

social life could be so arranged that something could come into it of that Utopian character one finds in many writings to-day. It did not arise in this way." *That came to me as the perception of a Spiritual stream, which flowed together naturally in life with other streams, especially with the economic stream.* The economic perception arose from its own soil, on the basis of its own life.

A few years ago, I had to explain how this perception of the economic life of our recent times, of the economic necessities arose I had to object then, when I was told that the Drei-Gliederung (Three-foldness) proceeded out of Anthroposophy, just as one can take something out of a programme to-day and put it forward as an impulse. I said: — My boyhood was spent as the son of a railway official. That was in the 60's and 70's, when railways had only half evolved from their embryonic life. The great traffic only came gradually and later, but I shared in just those measures which were taken under the very first arrangements made for railways. I was thus absolutely under the impression of this life of commerce which was then arising, and it was the perception which I got from that, which of course, was later united with something else, that led to my presenting the social life as I had to do, in the sense of the three-fold Social Order.

We have to consider that in the 70's of the last Century, the essential, basic element of the newer evolution, was the

transformation of traffic. International commerce developed in this epoch. I myself, in the last years of this inter-national commercial evolution, was under the daily and hourly influence of the details that developed in connection with that world-traffic, and then, in the last third of the 19th Century, or rather in the last quarter of it, came that great turnover, the great transformation, which led from world-intercourse, to world-trading, and economics.

My dear friends, those are two quite different things. It was world-commerce which first led to world-economics. World-trade is but the latest phase of the development of National economics. That which is, in its essentials, prepared in single Countries, has been spread abroad through the world-trade and been carried into other Countries. But nevertheless, there exists a certain individuality as regards the productions of each Country. All this, under the influence of the developing traffic, became different, — the world passed over from world trade to world economics. World-economics can only exist when the raw product is purchased in one Country and then sent to another where it is worked over industrially; so that not only through the trading, but through the economics itself, one Country or land became dependent on another, and thereby economics were spread over many different Countries. This spreading of trade, of commerce, this — what I must call a welding of the world into a common world- sphere in economics, came about for the most part in the last decades

of the 19th Century; — and this arose perhaps in its most permeating, penetrating form, in the arrangements made in the European Textile Industries in connection with the Indian and American cotton. In the cotton industry, one could especially experience the transformation of ordinary trade into world- economics. Just at the time when it could be seen how these things were going on, I was for eight years tutor in a house dealing in cotton brought from India and America to Europe, and in this house Cotton-Agents — which means also the manufacturers of such goods, — congregated together. Those people too traded in cotton, and so at that time I was in the midst of the interests connected with these things.

I lived entirely in that centre, never having been one of those who regarded external things as trivial, considering that one should withdraw from external things into a mystic twilight, I was deeply interested, especially when despatches came, which had to be deciphered with a Code. Once there came a dispatch which included the word “wire-puller,” and one had to look up this word, which meant, “such and such a firm wants so many bales of cotton at this or that price.” With the word “wire-puller” one could draw forth things which might have a very significant business importance.

You see, during this epoch I was greatly interested in those patterns which came, samples of American and Indian cotton, cotton piled high up in the office, each with its own little

specification, labels on which were written quite interesting things. While I was studying these carefully, (pardon these personal observations, but they are connected with the objective side), I also studied Goethe's "Fairy Tale of the Green Snake and the Beautiful Lily," and those two things were carried on absolutely side by side, and fundamentally it was from that which flowed to me then out of my study of the "Fairy Tale of the Green Snake and the Beautiful Lily," that twenty one years later, 3x7 years after, there flowed that which led to my first Mystery Play, "The Portal of Initiation." I just wanted to bring forward this couple of instances — which I could multiply many times; but you see, I had to explain to that man who case to me saying that say ideas of economic life case from an abstract Anthroposophy, that it was *not* abstract. Anthroposophy is not abstract, although people say think so. I had to tell that man that I had taken part in the life of commerce. I even wrote hills of lading; even if in addition to the signs which I had to write on the bills of lading, I made many blots, nevertheless I wrote them. I grew up in the middle of that cotton industry and trade, and it was in connection with these things which are in connection with the whole feeling of our present time, out of my perceptions of these, then that my economic ideas arose. They are not mere theories, but are in reality drawn from life itself. I feel that one can only draw such things out of life if one has the good-will really to look at life itself. One must also, of course look at life just where many despise it, if one wishes to get at those things which can be

made practical in life and prove themselves as such. Just out of what resulted from the practise of life and from being in the very midst of it, and seeing the confused tangle and knots in it, those things arose later; for among the men I met at that time were some whose destiny still caused them to find the aftereffects of the great crisis in 1873. At this time, one could clearly see their remarkable connections between the World-views and the economic life, which must now be overcome by our mode of thought. The Director of that railway on which my father worked, was at that time a man named Pontout, who was regarded as a small demi-god by the neighbourhood in which I then lived, — Frau Pontout, for what reason I do not know, was always called the Baroness; she was considered an extremely pious woman. They were both really, from a certain point of view, extremely religious people. Pontout then resigned the post of General Director of the Southern Railway and entered a great business undertaking, which stretched its tentacles from France to Serbia; and, because of his piety he was able to carry out a gigantic business in the service, not of course of a World-power, but of those powers in whose service he placed himself, whenever he took the Prayer-book in his hand. Then the whole business smashed, and there arose that famous Pontout-crash, from which at the right moment, a certain clerical community withdrew their fingers, leaving Pontout alone in it. But even at that time one could see a certain philosophy or let us say a certain order of ideas, being carried into financial undertakings; and one could very

well learn from that what one ought *not* to do. Of course, many people could not believe that I thus learned the right way, and that this led to my thinking in a very different way of the connection between Anthroposophy and the “Kommenden Tag” and “Futurum,” than did Pontout of the connection between the Catholic Church and the Serbian bank.

These things are all taken from life, my dear friends, and the fact that one can read them from life, that we do not approach life with theoretical dogmas, is just what should come from Anthroposophy, if it be rightly understood. Anthroposophy is distinguished, or should make itself distinct from other World-views, in that it can be selfless; that means that it does not trumpet its dogmas abroad, but simply provides an introduction, by which one can learn to know life itself in all its fullness and breadth. Only in this way can Anthroposophy satisfy the most weighty and important demands and necessities of man’s present evolution.

I told you that anyone able to look with open eyes at what happens could see confusion everywhere, that even in what was good there was confusion, and that a person could not help going astray if he simply swam on in what the external world offered. Into that an impulse had to flow from spirit-lands, an impulse which coming from quite a different source, was called upon to give a direction which could not be got from the external world, even though there may be good in it.

It is just that which Anthroposophy should bring to expression; just consider what an impulse lies in this age, where in external events everywhere whether in scientific or any other branch of cultural life, or in outer life, these insoluble-knots were being formed. It was just then, that coming out of Spiritual depths, something had to find its way into the world which could give it the right direction.

You must consider how, on the other hand, something else came to humanity. That is the following: — Whenever a person gives himself up to the stream of those insoluble knots, he is tempted not to care to seek for guidance for his own soul, but to give himself over to the confusion of external life, and is then only carried along by the river of confusing external events. I could see to my great sorrow, that human beings under this influence, become less and less independent. On the one hand, they were driven to form an independent judgment of things, but their independent judgment could only form that which then forced itself out of that sphere of chaotic external events, urging then into paths unknown to them. These people wanted to be free, they wanted to be independent, for the demand for freedom lives in the subconscious nature of man. People imagine they are free, but all the time, because freedom means a strong shaking up in one's inner soul, and because they did not want to be shaken up, they gave themselves over to that stream which runs its course in the way I have described. In this way,

they come under Ahrimanic influence, which strives for the Spiritual with all kinds of beautiful and well-chosen words which have their roots simply in personal egotism, and a longing *to* allow this personal egoism to carry them into the social life around them.

It is one of the most important characteristics of the age, that human beings are full of this egotism, so that when they speak of social demands they really mean; how can their egoism best be carried along by social life? They speak of the demands of social life, but all the time they mean egoistic life; they want a social life of such a kind that Egoism can thrive best in it.

Of course, the Three-fold Social-Order could not speak in this way, it cannot speak of a Paradise! It must leave that to the Lenins and Trotzkis etc. The Three-fold-Order can only speak of what is organically possible in the social body, of that which is capable of life, of that which can fulfill itself. To that we must attain; for if we simply picture and strive for illusion we shall certainly not get very far.

We must accustom ourselves, my dear friends, not to consider life from any abstract principle, but to live our life, regarding the details of life with full consciousness, whether they belong apparently to Spiritual or material things. A great transformation has taken place, in that the economic life of the

whole world has become a single body, but humanity is not able to understand it, could not bear it. It has been proclaimed, but not inwardly understood. Many things have appeared concerning "World Economics," but they are all mere phrases, for this perception of the whole economic life as one body has not been inwardly digested. And so it has come about that humanity has been driven into a World-trade, but it has not understood how to adapt life to it, and so has now come to live in such a World where barriers on barriers have been set up to preserve all sorts of impossible national commerces, hemmed in by all kinds of customs, duties, passports and other limitations, by which they hope to preserve in a most terrible way, something for which the time is long past.

All that we experience today is nothing but this result of the misunderstanding of what has arisen because the last third of the 19th and the first two decades of the 20th Century, presented a state of chaos, of the confusing tangles to which one ought not to give oneself up externally, for that is also something which shows itself in the inimical attacks made now on Anthroposophy. These attacks which appear to-day, (both extensively and intensively) are now assuming the most incredible dimensions; and we may say, if we take these things externally, that we can see in the very way these attacks are expressing themselves, the spirit by which they are inspired. For instance, the following has been said of

“Steiner’s Goetheanum in Dornach” — “We should like anyone who wants to form his own judgment of Dr Steiner’s views, to visit that Temple, that image of his spirit, and to see it with their own eyes. For what does this man take himself and others, for whom he chooses to pour the hallucinations, the feverish dream of his brain into concrete, to carve them in wood, and in glass, and to have them painted on the wall?”

Finally, my dear friends, another very extraordinary party has joined the various people, the Chauvinists the extreme Socialists, and especially the leaders of Socialism, and so on. They are not of recent date, one heard of their activities in 1912, 1913, They add quite extraordinary sentences to what I have just read to you: — Somebody writes: “these are only tiny samples of attacks, appearing at present under the Uranus-influence.”

You see that mockery is not lacking, especially shown in the indignation of an opponent filled with hate, from which I will quote. The odd people who now are uniting with those others, are especially Astrologers; and behind these lies a special ruthlessness, (of which many of them are unconscious,) because in this astrology there is something attractive, and one can do much with such things. Some of these are very extraordinary if one brings them into connection. For instance, here is another attack which contains these words: —

“We hold it very necessary to keep an open eye on Rudolf Steiner, that man who supports himself on Judaism, on the most distorted Communistic and idealistic ideas, and who wanted to become the Minister for Culture in Wurtemberg during the revolution.”

Here you see, a man is speaking of my relationship with the Jews and Communists. Let us quote another attack, from the other side. It is good to compare these things, because in the comparison many details come to light. “None of the former religious founders, such as Christ and Buddha, none of the wise men and prophets” (I do not think that I have ever in the remotest degree taken upon myself such a title but the opponents do, as it seems here) “have ever paid such heed to the external; to earthly treasures, palaces, temples. On the contrary, they remained without much property, they instructed human beings without reward, they led them higher Spiritually, and taught them to pray in their own quiet chambers. They permeated and spread their Spiritual ideas and wise teachings without needing the material help of rich financiers.”

Here you see, on the one hand, my relationship with the Catholics and Jesuits; and on the other, with rich financiers. Only one thing is lacking, and that is my relationship with prominent generals. But my dear friends, I know that no one can take it amiss if I emphasise quite especially, — it must be

emphasised once, for this must be said — I say it quite expressly, it must be sooner or later investigated whether I have used anybody, whether Communists, financiers or generals, for my own purpose; for I could have dispensed with those people. It must be ascertained whether I came to them or they to me; that is something which must be kept in mind, my dear friends, for a great deal depends on it.

There is another point; when on the one hand we must meet with the statement that “he can only support himself on the basis of the Communists” and so on, and on the other it is asserted that the wise men of old managed to spread their Spiritual teachings without the material help of rich financiers, one can say that rounds very much like the calumnies which appeared in 1909, when it was said that I was an especially dangerous ‘Freemason.’ That assertion came from the side of the Jesuits; but from the other side the Calumny arose, that I was myself a Jesuit! You see how well these people know me! One ought to reflect whether perhaps, that which it is most necessary of all to keep in mind, whether in the Jew or Communist, or even in the rich financier, “Man” himself has not been overlooked; for to-day it is a question of man and what must be sought in the human in every form; for in the last resort, my dear friends, neither the old party-strata, e.g. Communists “nor the old racial connections such as the Jews, nor even the old ranks of financial advisers signify a great deal to-day, because to-day we must with all our power enter

into what is universally human."

But it would seem, my dear friends, that those who are in Spiritual relation with all kinds of movements except with that which is really able to bring a Spiritual impulse into the present confused state of human evolution, are quite specially filled with Ahrimanic influence, so we may calmly listen to what they say, which runs as follows:

"The starry influence of 1921 will bring on Dr. Rudolf Steiner, as on all other men with similar horoscopes either psychic upheavals, or shatterings! will lead to a deepening of Spiritual effort; or, if the astral influences are not appreciated Spiritually, thy will bring about severe material losses, harm or bodily diseases. And many another person born in February in such critical years may also be even in personal danger, which, of course is clearly visible if one looks into each particular horoscope."

Now my dear friends, it is not in the least necessary that such things should be said of the Uranus and Saturn-influences; — that it is necessary to master the life of Self, and so on. I have tried to describe to you, for instance, from what depths the Threefold Order of the Social Organism of the "Portal of Initiation" came about, and I myself can remain quite unmoved as regards what comes from the Uranus and Saturn-influences. These are not the things that worry me.

The things that worry me are of quite a different nature, and as long as such things as the following play a part, there is good cause for anxiety; although the things connected with it must be seen in quite a different light.

A certain enemy filled with hatred is here quoted as having said the following: — “Spiritual flashes of light, like lightning-flashes are darting towards that wooden mousetrap, such flashes are plentiful; and it will need a certain cleverness and cunning on the part of Steiner, so to work that one day a real flash of light does not strike that Dornach magnificence, and bring it to an untimely end.” Now my dear friends, you see, there is something clearly indicated here, which people *want* to see occurring on the top of the Dornach Hill, and they could then search for the reason of such threats, in the fact of Uranus being near the Sun. You see, not only are these attacks very numerous, but they are filled with a striking intensity; and above all my dear friends, as far as I am concerned, I must say that where such Uranus influences express themselves, they show that they come from no good side, for in their way of appearing they show whose Spiritual child they really are.

On the other hand, we must be quite clear that if we look beyond the Spiritual flames of fire of which it is said that enough exist already, and turn to the physical flames, then, my dear friends, a waking-anxiety is necessary on the part of

those who cling, perhaps with a certain love, to what has come to expression here, and all that is connected with it. It is really necessary to feel anxiety about this, in order to preserve that work which is really carried out here with sacrifice. For, those people who look at this work filled with hate, with a will tending to such a ruthless deed, are to-day sufficiently numerous.

You might say I ought not to read out such things to you; but, ay dear friends there can be no question as to that, for these things are well-known amongst other peoples in the world, they take care of that. But that such things should be known to you who feel perhaps differently, at least most of you, the fact that you must be told about such things, I take on myself. For, through that custom which has been widely prevalent in this room, these things might be concealed from you. Unfortunately, many things have thus been concealed. And so a certain wakefulness must flash in on our friends, as to those who are filled with hatred for our Anthroposophical Spiritual Science.

It was not simply by way of a joke yesterday that I said: — “Our enemies are in many respects very different people”; — they will yet show themselves quite different people unless we make an effort to be awake, and guardians of that which has been accomplished, with so much sacrifice and such hard work; because if, as is the case at present, where evil is, there

ever so many are awake, it should also be possible that where what we regard as good exists, there also we should be awake. You see, my dear friends it will be ever more important to be true Watchers of that Spiritual treasure of which we must say again to-day in a certain connection, that it is not brought into the world through any subjective idea, but from the observation of life itself; out of the perception of those demands which are taken from the most important human things of our age, and which will become more and more important as we advance into the near future. I want you to pay attention to those people whose Will it is, to destroy what is necessary for man-kind. That Will for destruction is very, very strong in many to-day. May you yourselves then be strong, for that which lies in this Spiritual Movement, and which has brought this Goetheanum into expression has not arisen out of the chaos around us. It is an impulse which has been brought into the chaos. That Bau, whenever one comes near it, will make us feel that it gives strength, and life. Be you therefore true Watchers of what you have apparently chosen as your very own, when you joined this Anthroposophical Spiritual Movement.

Social Life 3

My Dear Friends,

From the different considerations we have brought forward, you can see — even though this, may not be externally noticeable — that an inner connection exists between the chief beings who dwell in a planetary-cosmic body at a given time, and that cosmic body itself. From the most diverse points of view this connection between man and the entire earth life can be studied, with all that belongs to it. We will keep this in mind to-day from one particular point of view, and from that form certain ideas concerning the real being of man.

We know that man has passed his life on earth in a succession of incarnations. These successive incarnations bring him to a far more inward connection with his own planet, as such, than do the epochs of time which lie between his death and re-birth. The times which man passes between death and re-birth are for him times of a more Spiritual existence, and during such times he is himself more withdrawn from the Earth than do the times between birth and death.

To be withdrawn from the Earth or to stand in a more intimate connection with the Earth, signifies also certain relationships with other beings, because, my dear friends, that which we call the external, sensible, perceptible sphere of the Cosmos is finally merely the expression of certain

relationships between Spiritual beings. Although to physical vision the Earth appears as it presents itself to the Geologists, in such a way that they regard it simply as a stony mass surrounded by an atmosphere, that fundamentally is simply an external illusion. What appears thus as this stony mass is simply the body for certain Spiritual beings. And again, that which appears to us as being outside the Earth, that which shines down on to our Earth as the world of the Stars, even that, as it appears to our external sense perception, is merely the external sensible expression of a certain relationship of Spiritual Beings, of the Hierarchies. What appears to us as the Earth filled with gravity, — that which approaches us very closely because it forms the firm basis on which we develop our life between birth and death, — through what is presented to us as the external physical Earth we develop especially our life between birth and death. Through everything which shines down to us from cosmic space, and with which we seem to have far less connection, with that which shines down to us from the world of Stars, with that we are more closely related between death and re-birth. We can even say it is more than a picture, it is a reality of the deepest significance when one says: — that man descends out of the starry worlds to physical birth in order to fulfil his existence between birth and death. Only we must not imagine that the reflection of the Universe which we see when we speak of the starry world from the earthly point of view, is also the view presented to our super-sensible perception between death and re-birth.

That which appears simply externally to us here on Earth as the starry world, then reveals itself in its inner nature, in its Spiritual being. We have then to do with the inner aspect of what, while we are on Earth, simply reveals its external aspect. Indeed we must admit that both when we look down on the Earth as well as when we look up to the Cosmos, in so far as we are dealing with a sense-impression we always have a sort of illusion before us; and we only come to the truth when we can penetrate to those Beings who lie at the bottom of this illusion, with their various degrees of Cosmic self-consciousness.

Whether man looks up or down, I must therefore call it illusion; the truth, the Being, lies behind this illusion. That illusion which reveals itself both above and below is connected with the fact that on the one hand our life between birth and death and on the other our life between death and re-birth, is subject to the possibility of being drawn out of the path of complete human development. Here on Earth between birth and death we may become too allied to the Earth; we can, as it were, develop in ourselves the instinct, the impulse to become too much related to the earthly powers, just as in the life between death and re-birth we can also develop too strongly the impulse to become too closely related to the Cosmic powers outside the Earth. Here on Earth we stand too close to the external, pictorial expression of certain Beings that veil themselves in sensible materialities,

here we are in a sense too far removed from the inner Spirituality. When we develop between death and re-birth, we are fully in Spirituality, we share the life of spirit, and then the possibility again threatens us of drowning ourselves, of dissolving in this Spirituality. And so whereas here on Earth the possibility threatens us of hardening in Physical existence, when we are living between death and re-birth the possibility threatens us of being drowned in Spiritual existence.

Both these possibilities depend on the fact that besides those powers which one has in mind when one speaks of the normal Hierarchies, such as the elementary Beings in the three kingdoms of nature, or man himself, or the Hierarchies next to him, when one speaks in the sense of true Spiritual Science of these who are in their right cosmic ages, besides these, there are other Beings, who seek to develop their nature at the wrong time, inopportunely. These are the Luciferic and Ahrimanic beings of whom we have often spoken and of whom you will already have formed the idea that the Luciferic beings as such, present themselves as they do because they now reveal themselves as they should have revealed themselves in an earlier Cosmic age; and the Ahrimanic beings are those as such who ought not to have revealed themselves as they now reveal themselves until a later Cosmic epoch. The Luciferic beings are backward, retarded cosmic spirits; the Ahrimanic beings are the opposite; — they are premature cosmic beings. The Luciferic

beings are those who rebelled in a sense against sharing all the time allotted them for their evolution; they did not evolve so far, because they rebelled against fully sharing that evolution. So when they reveal themselves to-day, they appear at an earlier stage of existence.

The Ahrimanic beings, on the other hand, if we may so express it, could not wait for a later age to become that which they were intended to become, they could not wait for the development of what was laid down in them. They want to be that now. Therefore, they harden themselves in present existence, and show themselves now in that form which they should rightly attain only in a later development of cosmic life.

We look out into the space of the Cosmos at the “tout ensemble” of the Stars; — what is their appearance? Why have they this appearance? — We only have that special vision of the Stars, of the Milky Way, of the Heavens bedecked with the Stars, because it is the revelation of the Luciferic nature of the Cosmos. That which shines down to us, which surrounds us so radiantly, is the revelation of the Luciferic nature of the Cosmos. It is that which is as it now is because it has remained behind at an earlier stage of its being, and when we turn away from the Cosmos to the earthly soil upon which we walk, this soil is rigid and hard because, rolled up together within it, as it were — are the Ahrimanic beings, those beings who now reveal artificially the stage

which they ought only to show at a later stage of their development. Hence, we are confronted with the possibility, that whenever we give ourselves to the sense world, then, through our vision of the heavens, we make ourselves more and more Luciferic. Thus if, in the life between birth and death, we have a special inclination to give ourselves up to the vision of the heavens that signifies nothing immediate or direct, but simply something which remains to us as an instinct belonging to the time we pass before our physical birth or conception. It is an instinct remaining to us from the time we passed through in the Spiritual world, when we lived with the Stars between death and rebirth. We then entered into too close a cosmic relationship with cosmic worlds, we became too similar to them, and from those worlds there has remained to us that inclination which indeed does not express itself as any very strong inclination in humanity, but simply as a desire which has remained, to give ourselves utterly up to that sense-vision of the starry world. We develop that inclination if, through our karma which we fulfil here between birth and death, we develop such a tendency that between death and rebirth we sleep too strongly, if, in the Spiritual world we develop too little inclination to have a full consciousness there.

Now on the other hand, being entirely devoted to the life on Earth, is a state which we *directly* develop here between birth and death. That is the real Ahrimanic possibility in the life of

humanity. The Luciferic possibility is connected with what we prepare in ourselves through too close a relationship with the Spiritual world of vision, and the Ahrimanic relationship we assimilate here on Earth, if between birth and death we develop too strong an inclination for what surrounds us as the external world of sense.

If we grow too strongly into the Earth, if, as it were we grow so strongly into the Earth that we have no tendency to guide our soul towards the super-sensible, then we enter into an Ahrimanic relationship.

Now all this has a deeper significance for the entire evolution of the human being. For as between death and rebirth we can sink, *drown* in the Spiritual World, and thus become something which here on Earth can no longer find the right equilibrium between the Spiritual and material world, and because we can develop too strong a relationship to this super-Earth, thereby as these things increase in number more and more in our soul, we can become foreign to our Earthly existence. We are now approaching that epoch of time when such things are lying within the sphere of man's own decision, and already, under certain circumstances in our next incarnation, unless we can find the right equilibrium between the Spiritual and material world, we can come in to an incarnation in which we cannot grow up, cannot grow old. That is even now a possibility which stands before us as a

certain danger, — that we may be unable to grow old. We may be re-born. but the Luciferic beings can hold us back at the childhood stage. They can suspend something over us, so that we cannot mature. Those human beings who give themselves up so willingly to a nebulous mysticism, who have such a horror of sharp clearly defined thinking, who rebel against forming clear concepts of the world, and those persons also who rebel against developing their inner soul-powers, the inner activity of their soul, who want more or less to dream through life, those persons in their next incarnation will be exposed to the danger of not being able to grow up, of remaining childish in the evil sense of the word. That is a Luciferic impulse which will come to mankind in this way. That means, of course that these human beings will not be able in their next incarnation to enter fully into the life on Earth; they will, as it were, not be able sufficiently to draw themselves out of the Spiritual world to enter properly on the Earth. The Luciferic powers, who once entered into a union with our Earth, endeavour to find such instincts in man that his development on Earth will reach such a stage that human beings will remain children, and will not be able to age. The Luciferic powers would like to bring it to pass that at a certain stage in the future, there shall be no old people on the Earth, but only human beings who pass through life in a certain delusion of youth. In this way, the Luciferic powers would be able to bring the entire Earth into ONE body as it were, one body having a common soul, in which all the individual souls

of humanity will be dissolved. One common soul-element of the Earth, united with one common body of the Earth; that is what Lucifer is striving for in the evolution of mankind; to make the Earth a great organic being endowed with one common soul, in which the separate souls of humanity lose their individuality.

If you remember, my dear friends, I have often told you that the important thing in earthly development does not lie in the mineral, plant, or animal kingdoms. All those are simply “windfalls” of evolution; they are not the essential point of evolution, for that plays its part within the limits of the human skin. There are forces in the organisation of man himself which are the forces of development of our planet. If you recollect this, you will understand that what is finally to become of our Earth is not to be grasped by physical conceptions; our physical conceptions have but a limited interest. We only gain ideas concerning what the Earth is to become, when we know the human being himself. But this human being *can* enter into a union with those Luciferic powers which have united themselves with the Earth, and this brings it about that the Earth, as it were, carries beings who are too little individualised. It may thus become a common being, an indefinite communal being, with a common soul-quality. That is what the Luciferic powers are striving for, and if you take that picture which so many nebulous mystics regard as the most desirable future, which they always describe as a

merging oneself into universal being, a kind of longing to disappear into a pantheistic whole, in such things you can perceive what already lives as a Luciferic tendency in many a human soul.

On the other hand, the Ahrimanic beings have also united themselves with the Earth; but they have the opposite tendency. They work above all through those forces which can draw our organism to themselves between birth and death, and permeate our organism through and through with cleverness, with intellectuality, fill us more and more with understanding; for our waking-intelligence depends upon the union of the soul with the physical body, and if that intelligence hypertrophies and becomes too strong, we become too closely related to physical existence, and then too, we lose our equilibrium. Then appears the inclination in man which hinders him from oscillating in the right way in the future between Earthly life and Spiritual life, between death and rebirth.

What lies in the striving of Ahriman is, to hold man back in such a way that he cannot in his next incarnation pass in the right way through earthly life and super-earthly life, Ahriman wants to keep humanity back from undergoing any future incarnations. He wants to make man of such a nature in this incarnation that he already experiences everything which he can possibly experience on earth. That can only be done

intellectually — one cannot do it with one's full humanity. But it is absolutely possible for man to become so clever that in his cleverness he can form ideas for himself of everything which can possibly exist on the Earth. That is the ideal of many human beings» to get into their minds an idea of everything which can possibly be on the Earth, but one cannot have those experiences which one will only have in future lives; one cannot get those beforehand. One can only, in this life get the images intellectually, pictures which then harden in the physical body and then one also gets a deep disinclination to undergo future incarnations, it seems a kind of bliss not to desire to appear again on the Earth.

In this decadent life in the East (I have often told you how this Eastern civilisation came to its decadence) — in this decadent life in the East Ahriman can especially produce this confusion. In the East, the people are more ruled inwardly by the Luciferic powers, therefore Ahriman can attack their being from outside; and just because they are inwardly governed by Lucifer, therefore Ahriman can fill them with a desire to conclude their life on Earth in a particular nation, no longer wanting to appear within a physical body. That can be put forward as an ideal by certain teachers of humanity — of course, those who work in the service of Ahriman — the ideal that man should strive to finish with the Earth in one incarnation, before the Earth has attained its goal, and from that time no longer have to appear again in physical

existence.

You know, my dear friends, that amongst all the Theosophical teachings which have been slavishly borrowed from the modern decadent life of the East, something appears which has never been taken over into our Anthroposophical view — i.e. to regard it as a special grade of perfection in a man when he no longer wants to appear in life on Earth. That is an Ahrimanic application, and through this something terrible is produced. Through this Ahrimanic idea, the Earth might become, — no longer one great organism with a unified common soul, (which Lucifer desires to bring about), but will follow the opposite path, by becoming super-individualised: Human beings would then reach such a stage of Ahrimanic evolution that, although they would indeed die, yet the terrible thing would occur that after death they would be like the Earth, they would cling to the Earth, and the Earth itself would simply be an expression of these single individual human beings. The Earth would be a colony of these separate individual human souls.

That is what Ahriman is striving for with the Earth — to make it simply an expression of this intellectuality, to completely intellectualise the Earth. Humanity must begin to recognise to-day that the fate of the Earth itself depends on the will of the human beings. The Earth will become that which man himself makes of it, not that which the physical

forces are making of it. Those physical forces will fall away and be of no significance for the future of the Earth; but the Earth itself will simply be what man himself makes of it.

We are now living in that decisive hour of human evolution in which man can undertake one of three things: — One, to pass his life in a nebulous mysticism, in dreaming, he can be ensnared by physical existence in a brooding inner life, (and what is the life of sense but such a brooding). He can live in a nebulous mysticism, in a dream-condition, in which he can no longer form clear concepts of life. That is one thing which may become the inclination of humanity.

The second possible inclination of man is, to permeate himself utterly with intellect and understanding, to scrape together everything which the intellect can accumulate, to despise everything which poetry or fantasy pours over Earth-existence, and simply to turn to what is mechanical and pedantic. Human beings are now faced with the decision — *either* to become Spiritual voluptuaries entirely absorbed in their own existence, (Because, my dear friends, whether one spends their existence in a nebulous mysticism or in sensible lusts, these are simply two sides of one and the same thing); *or*, on the other hand, to absorb themselves in dry, barren thinking; dividing and separating everything up according to rule. These are two possibilities.

The third it to seek the balance between the two. One cannot speak of equilibrium in the same definite way as one can speak of either of those other two extremes. The balance must always be striven for, so that one can look both to the right and the left, without being drawn too strongly towards either; and pass through life holding both in equilibrium, regulating and ordering the one through the other.

This Cosmic Hour of Decision stands to-day before the human soul. Man can decide to follow the Luciferic temptation and not allow the Earth to complete its development, but to let it remain behind like the Old Moon, — to make it what I might call a caricature of the Old Moon, to turn it into a great organism having an individualised dreaming soul, in which human souls are contained, as in a great common Nirvana. Or, on the other hand, men can decide to pass over into that super-intellectual stage, to abandon the *community* of Earth, to wish to have nothing in common with one another, but to allow their bodies to ossify and harden by pouring too much intellect and understanding into it. A nebulous mysticism and voluptuousness will turn the body into pulp; while super-intellectuality and understanding will turn it into stone. Our modern humanity is tending not to desire equilibrium, but wants either the one or the other of these two.

We can see already on the one hand, how more and more the Western instincts are developing, which run towards

intellectualism, understanding and pedantry, which judge everything in such a way that man thereby forces his intellectuality too strongly into his body. On the other hand, from the East we see the other danger threatening for man to kindle and consume his body. We see that in the views of the decadent East; and we can see in developments in Eastern Europe the same things appearing, only in another aspect, in the terrible social struggles now going on there. Already the Hour of Decision has come to humanity, and humanity must resolve to find that equilibrium. You see that what is put before humanity as a task to-day can only be recognised out of the depths of the knowledge of Spiritual Science. We must assimilate those ideas which can draw our attention to the possibilities of human development on one side or the other. On the one side is the dissolution in Nirvana, which has already become a holy doctrine of the East, but which today has grown far away from the ancient idea of Nirvana which then was a striving towards an Equilibrium based on the ancient clairvoyance. That which the decadent Oriental understands to-day by Nirvana is simply the world under the sway of Lucifer. And that which increasingly strives to come about from the efforts made in the West, from those strivings which develop out of our modern civilisation in so far as that is not permeated with Spiritual knowledge, simply means the mechanising of the world; an effort to make the processes of human existence more and more mechanical. An Ahrimanisation on the one side, and a Luciferisation on the

other.

If the things described from a certain point of view in the last lecture, as the chaotic life of recent times without any sense of guidance, be continued into the future, — then, without a shadow of doubt, you will see the Ahrimanisation of Mankind. This can only be checked if, into this super-intellectual life, this super-individualised existence of mankind, this existence of man to-day which is being more and more permeated by egoism, there is brought a perception of the Spiritual world. Everywhere we need this perception of the Spiritual world. Above all it is necessary that into different sciences this Spiritual impulse should come, for otherwise, in time to come they will rule as an abstract authority over humanity, and it will be dominated entirely by these various sciences, which would batten them down with authoritative power, and Ahrimanise them. It is especially important in our modern times, when the social riddles of life beat in strongly on human evolution, especially now is it important to elevate one's perception to that which can reveal the connection of man with his planetary life.

The old ideas of man's relationship with a Spiritual world contained in the different creeds, have been crippled in various directions, crippled on the one side and reduced to a merely abstract intellectual understanding such as threatens to happen for instance in the Evangelical Confessions, or, on

the other to an external principle of power, as happens in the Roman Confession. These are but different expressions of what threatens man to-day. What is really necessary is, that man should find his inner orientation, that he should attain an inner impulse in order to have a free vision, so that he can look up to that which unites him with his planet, and through his planet with the whole Cosmos. He must feel to-day: — Geology is not knowledge of the Earth; that vision of a stony colossus, on which are oceans of water, and surrounded by air. — that is not the Earth; and what surrounds us as the Milky Way and Suns, is not the Cosmos. The Universe consists of Ahrimanic beings below, and Luciferic beings above, which shine through the external sense illusion. And then we have the beings of the normal Hierarchies, to whom man can elevate himself when he can break through both sense-illusions and come to the truth; for the real beings do not appear in this external sense-illusion, they only reveal themselves, as it were shining *through* this external sense-appearance.

Man of to-day must recognise: "I can perceive the Earth. If I am able to see that what appears below on the Earth appears as the outflow of Spiritual beings, then I can perceive what lives in the Seraphim, Cherubim, and Thrones. But if I am not able to present to myself Spiritually what lives on the Earth, I yield to the illusion of what appears to me physically on the Earth. If I remain a Geologist, I cannot raise myself to

Geosophy — and then my being is Ahrimanised. If I look up to the world of the Stars and form ideas only about what I can see sensibly, I Luciferise myself. But if I am in a condition to take what appears in the external illusion, and break through that to the spirit, then I can say: 'Yes, I can see the Stars, the Milky Way, Suns appear to me. But they announce to me Kyriotetes, Exusiai, Dynamis, Spirits of Wisdom, Motion and Form.' Then only do I find equilibrium."

There is no question of our speaking of Cosmic beings as better than Earthly beings, it is a question of our being able everywhere to penetrate through that sense-illusion to the true essence, to the real beings behind, with whom we as human beings are actually connected. Sense-appearance as such does not deceive us, for if we can take that sense-appearance in the right way and interpret it, the Spiritual beings are there. Then we have them. Sense-appearance as such, is not deceptive; it is only our interpretation of sense-appearance which can be deceptive; our too strong relation with the Earth on the one side: and the Super-earth, what is outside the earth, on the other, when we traverse it between death and re-birth.

Man to-day, hardly experiences anything of such ideas, if he only turns to what has gradually developed within our civilisation. The fact that all that was once different, has been utterly and entirely forgotten by civilisation to-day. People

certainly do read with a certain curiosity what has been written about the things In Nature in the 12th, 13th centuries, but they do not read it with sufficient understanding. If they did, they would see that the time in which men began to think as they think now, is really only a few centuries ago — that in the 11th. 12th. 13th and even 14th. centuries, they thought quite differently about the things of the external world. They did not merely see stone in the stony, and Earth in the earthly, but they saw the Stony and Earthy as the body of Divine Spiritual beings; in the Stars they did not see merely what is seen to-day, but the revelation of the Divine Spiritual. It is only in the last century that man was first reduced, to having Geology and a Cosmology, instead of a Geosophy and a Cosmosophy. Now through his Cosmology man would become Luciferic, through Geology he would become Ahrimanic, unless he can struggle to equilibrium through a Cosmosophy and Geosophy, and Anthroposophy alone combines them because man is fundamentally born of the entire Cosmos. Anthroposophy consists of these two “sophies,” Cosmosophy a wisdom of the Combos, and Geosophy, a wisdom of the Earth; and so on. We only understand man aright when we know how to bring him into Spiritual relation with the Universe. Then we shall not seek him one-sidedly only in his relationship with the LIGHT; that would be working for the Luciferic being; nor shall we seek him one-sidedly only in relationship with GRAVITY; that would be working for the Ahrimanic being; But we shall endeavour to pour an impulse into the will, which will give him

the power henceforth to find the equilibrium between Light on the one hand and gravity on the other; between the tendency to the Earthly and the tendency to become Luciferic. Man must attain this equilibrium, and he can only do so when he can add the supersensible to his sensible concepts.

Now, my dear friends, in conclusion, something quite paradoxical. Just place before your souls, that of which it has been said that man needs to know it, so that thereby he can face a decision in this Cosmic age. Just consider that we must really speak of a possible Ahrimanising or Luciferising of the world. Place that before your souls, and consider it is an important affair of humanity, and then, my dear friends, take what you can read in the ordinary literature of to-day — that which comes to you as Spiritual life out of the lecture rooms, and the other Educational Institutes. Just consider the great cleft between these, and you will realise what is necessary for man so that he can rise above the decadence of his modern life. What is so urgently necessary is Earnest labour in Spiritual spheres. One can only begin that, if one is resolved to take earnestly such ideas as those we have considered to-day

And of these same things we will speak further in the next lecture.

East and West and the Roman Church 1

My Dear Friends,

In the November number of the Roman Catholic *Hochland* an article has appeared, entitled "Three Worlds," bearing the author's name Hei Lung. It is about the civilisation of our present age and its impulses, and is written from the Chinese standpoint. It does not interest us here to inquire how deeply this essay is rooted in Chinese civilisation or what it signifies as regards that civilisation; what must interest us far more is the fact that it appears within our own European world and sets out to consider the civilisation of our present age from a certain point of view. In the first place it deals with a division into three worlds centering round three significant impulses of culture or civilisation in the present age. The first impulse for civilisation which the author distinguishes is the modern Western civilisation, to which he then opposes the second impulse of civilisation, the Eastern, Asiatic culture. About the third impulse we shall have to speak later. He considers our modern European civilisation from an Asiatic point of view, from the point of view innate in a man whose ideas spring from an ancient civilisation of the Earth and are expressed in the feeling of a human being who stands in the midst of what has until to-day been considered as the Asiatic culture, a civilisation having its source in ancient, gigantic, mighty treasures of wisdom which have now fallen into decadence.

There is a great deal in this man's feelings (and it lives

there with deep intensity) of what one may call a devastating criticism of modern European civilisation. The Asiatic of to-day (as one can see also, for instance, in Rabindranath Tagore) speaks from a point of view derived from primeval civilisation; and he speaks from that point of view about the civilisation of modern Europe, and criticises, in a purely negative way, all that our modern Europe has to offer. Listen to the following sentences from the essay and you will see at once what a critical spirit finds utterance in that which resounds to us from Asia concerning our modern civilisation.

“Indeed, the modern European learning has something of a wretched spirit of servility. It has assumed something of the plodding nature of a technical age. It pours into the world as a hair-splitting specialisation, clouded and encircled by thousands of quotations, and steel-clad with statistics and trivial experiments. It no longer possesses any depth, any wisdom, or any life! Its results may be highly valuable, judged by its own standard; but no other valuation is permitted, and anyone who wishes for another is in danger of being considered behind the times — even medieval. It is the same in the economic sphere. There the machine has superseded life, and the competition of industry fills all the gaps with new needs and new ways and means to satisfy them; and so the organisation of society drags on a while longer completely disinherited; and in its midst the broad masses of the people appear quite docile. Yes, the age of world-embracing trade, of

never-resting machines, of standing armies, of cinematographs, of machine guns, sky-scrapers, gramophones, and cosmic riddles — finds utterances in the breast of man and cries aloud: 'All this is subject to me.' But the angry elements and the human 'atoms' echo sinisterly, they give out a sinister echo which expresses itself in the wars and revolutions still taking place to-day. In all the restlessness one hears the cry: 'All this is tending to destruction.'"

That indeed is a sharp criticism of what has arisen within modern human evolution as the European civilisation. Let us attempt for once to put before us the essential characteristics of this European civilisation. In reality it is rooted in what has been produced (and often described in our lectures) in the last three to four centuries, during which the Natural Sciences have emancipated themselves in a certain sense from the historical tradition and from the religious life of former ages. This modern civilisation is also rooted in the world of modern technics, which has united itself with modern Natural Science. Everything which has sprung up and developed out of human depths manifests a certain opposition towards historical tradition. The personalities who stand at the starting point of our modern civilisation are a characteristic of our European life in this sense.

Let us consider, for instance, such a personality as Copernicus, to whom one has to look back for a great part of

what lives in this European civilisation in the direction I have characterised. Copernicus was a Roman Catholic priest, and so he lived in the first place with those ideas into which he was educated as a Catholic priest; but he lived in an age in which, side by side with what his education gave him, something was put into his soul which later developed into the mechanical perception of the heavens of modern times. From this same source has also come what has developed into the mechanical world-conceptions of our recent times, and even the mechanical world-ordering in political and also in the economic life.

While all this took possession more and more of the widest circles of civilisation in the West, it developed in such a way that according to Eastern perception it has only a body and no soul. The soul was altogether lacking. It appeared to the oriental as if everything he sees in the European is to be traced to this lack of soul, this passing over into men's thinking of what is purely mechanical. Whenever he faces a man of the West the Oriental feels himself absolutely misunderstood by the European in his whole feeling, and in everything which he calls his wisdom. Characteristic passages could be quoted again from this article to the effect that Japan has assimilated something of the Western European civilisation and, thereby exposed itself, according to the Eastern view, to a certain danger.

“The Japanese people have indeed exposed themselves to the danger of exchanging their deeply-founded patriotism and ancient knightly chivalry for European piracy and spirit of exploration. Nevertheless that ancient ferment will not at once prove ineffective, which helps to preserve the ancient achievements in the East, and joins together the East of Asia with the South in one Great Unity — I mean, the ferment of Buddhism.”

So what the Asiatic perceives in what comes to him from Europe is practical piracy and the spirit of exploitation. The Asiatic regards the matter in such a way that, with a mechanical view of the Cosmos, with all that has poured into the East in opposition to the older tradition the practical spirit, the tendency to exploitation flows in too. The Asiatic holds that the Europeans have gradually forgotten to carry the element of soul into what expresses itself as their culture or civilisation. The Asiatic has the idea that Europeans no longer knows to-day the meaning of soul. The following words, for example, are very characteristic.

“What then has Europe done?” (He means in recent years.) “Where are now their holiest treasures? Buried, forgotten, pushed aside, or piled up in museums, fully docketed.”

What is really fundamentally true is seen by the Asiatic in very sharp outline. He sees how the European has reached

the point of taking treasures that were formerly the very life of Europe but which only had influence on man because they were placed in a suitable architectural setting so that men felt the same spiritual influence streaming to them from the paintings on the walls, and speaking to them out of the architecture — the European has taken these treasures and shut them away in museums, where they remain piled up and ticketed, preserved only as antiquities. The Asiatic feels very strongly that that which was the *soul* of a former civilisation has been labeled in this way because the European fundamentally no longer knows what soul is in the world, in the Eastern sense. And so the Asiatic sees in Europe pre-eminently lack of soul.

“These people of the East, of this second world, had they holy treasures? Could they dare, when smashed down a dozen times by the combined bombardments of Europe, to act independently and indeed spiritually?” That might be dangerous to European civilisation. The Asiatic asks whether it is worth while to learn this — if one wishes to be human in the full sense of the word, and does not consider the world only from the standpoint of the bodily mechanisation, but from that of the soul — whether it is really *worth while* to apply one’s interest to that which is, above all, so important to the European.

“In full view of the great walls of the Summer Palace on the

Hill of Ten Thousand Delights, there rested one afternoon the widowed Empress of China, nearly 70 years of age. She sat on a throne covered with golden silk, and it was placed in her favourite spot on the wonderfully artistic marble ship afloat on the great lake. In the middle of all the magnificence around her, there were smashed sculptures, paintings, and glass works of art from the pavilions; and turning to a new lady of the Court, the Empress Tzi-Hei said: 'That was done by the European soldiers (in 1900), and I did not desire to restore those things and so forget what they teach.' She was thinking of all those bitter experiences and of how, almost 40 years ago, a faithful State Councillor had described to her the spirit of the Europeans in these words: 'They have concluded some twenty treaties with China which contain at least 10,000 written characters. Is there in any one of them even a single word referring to respect for parents or to fulfillment of one's duties, a single word which has any reference to the right observing of ceremonies, of duties, of purity, of the development of a right feeling of modesty — which are the four basic sentiments on which our race rests. No, and again no. Everything of which they speak concerns material advancement.' (Wu Ko Tzu Hei, 1873.) That Empress therefore could not possibly have any respect for the 'ideal' side of that European explanation, which was the Christian Missionary's; because as the leader of a State, all her life long, she had heard only of the material advantages which those European powers acquired by their protection of the

Missionaries. She had a sharp eye for the whole spiritual backwardness and encroachment of those Europeans who forced themselves on her, although towards the end of her life she learned to value their technical methods, their railways, their mines, their armies and navies; but only as a means to an end. Although often calumniated, she was really a great personality. Every day she devoted the morning hours to her Executive Ministers, listening to advice, asking questions and hearing reports from the vice-regents, examiners and censors and frequently she listened to a very freely spoken and at times uncomfortable judgment."

Now, that is an Asiatic criticism, and a criticism which would always be given in like manner if we heard it from the mouth of any person who stands to-day in what has remained in Asia as the relics of the old Wisdom. Every Asiatic would naturally contrast the world he sees in Europe with the second world, which is the world he himself possesses and to which he still looks, — not seeing that it is a world which has fallen into decadence; for it is indeed a world which had its starting-point in an Imagination, Inspiration and Intuition incomprehensible to the European, but which has now fallen into decadence. The Asiatic who is an educated man in our sense of the word, always speaks — as Asiatic — in such a way as to make it plain that his feeling is like this: The Earth is the dwelling place of mankind; on this Earth there once dwelt higher beings than those we call man, and they founded a civilisation

which human beings took over and lived in. And the Asiatic believes he is still living in that divine civilisation. The Earth has taken over, as it were, the inheritance of a primeval treasure of wisdom which spoke to the whole man, not merely to the intellect, as the Modern European mechanistic culture does. The Asiatic has no interest in what might come of the Earth, apart from the fact that it is the bearer of what has remained as an ancient inherited treasure of wisdom.

Now my dear friends, it must be admitted, the modern European is absolutely lacking in understanding for this whole method of thinking and feeling; that must be admitted.

The modern European reads his Homer and his Aeschylus, and values them in a certain sense; but he cannot take even the very opening words in earnest. He cannot do this, because he is the outcome of our modern civilisation. How can the European of to-day take seriously what resounds from ancient European times? He reads his Homer, and in the very first lines he finds these words: "Sing to me, O Muse, of the wrath of Achilles!" Homer does not say *he* is relating the story, but the *Muse*, which means that a Spiritual Being in his own inner being is relating it. The Europeans does not take this very first line seriously, he takes it as a phrase. He regards it, well, just as something that is said. He has no real feeling of how the Greek knew his soul to be used by Divine Beings, who really spoke in his soul; so that when his mouth spoke, it

uttered not what his intellect imprinted on his mind, but what a Divine Being was speaking within him. Who is there to-day who understands deeply and earnestly that the Greek, when he sang, felt himself to be the vessel of a Divine Being? How then *did* the Greek feel? He saw in that Divine Being something which once upon a time fashioned on the Earth a civilisation, formed for beings one has to call men, though of course they were not human in the sense of to-day. The Greek believed that that Divine Spiritual Being still lives amongst mankind and is able to inspire men; but it must not be supposed that it is only a voice in the inner being. Hence that deep opposition that meets us to-day whenever we compare Homer with Aeschylus. Homer sings while letting the Muse sing, Homer sings as the composer of Epic; he sings as a narrating poet. That is connected with the perception that ancient Beings, who once descended from spiritual worlds to the Earth, were still active in man and could sing of what had been and of that whence the Earth proceeded and whence developed everything within which we live. If one is to *relate* in this very way in narrative form, describing what has produced our present civilisation, one must go back to those divine Spiritual Beings who once descended from higher spiritual worlds and can still inspire men. Herein for the Greek lay the nature of the Epic — the Epic was uttered by Beings who had come over to this Earth from previous incarnations of the Earth.

On the other hand, the Greek felt that something else lived in man, which would only find its real development in the future, something which is, at yet sub-human in man. This the Greek felt to be Dionysian, and through those forms of the Gods he introduced, however lightly, in the Dionysian something of the animal characteristics. That which spoke from the depths of the impulses of human emotion, of human will-power, was felt by the Greek as something which is still chaotic in man; only in future worlds in which the Earth will incarnate, will there be found as tranquil an expression for its being as man now has in his epic, where he can relate in quiet contemplation and observation.

Now that which is the Dionysian element and still forces itself out of man in an animal way, — that the Greek inscribes in his *Drama*. Therefore we see shining in Aeschylus the God Dionysus, who in a primeval dream of Greece was at first the chief person there; — and round him the chorus developed and sang of all that related to Dionysus. When the Greek looked within himself he could say: "In me there lives something higher than man, something which has come from primeval worlds to the Earth. If I give myself to that, I give myself to something superhuman and I say: 'Sing to me, O Muse, of the wrath of Achilles.'" Then the Greek turned to the spiritual *past* from which man has come, and wrote Epics. Then the Greek turned to the *future*, he saw that which would only develop into man in the future, when the Earth shall be,

as it were, superseded by other worlds; he saw that in the Dionysian animal-spiritual form, and he saw it in a state of dramatic agitation and dramatic movement. When he looked at man from outside, he did not speak of the Muse, but of Dionysus, and then he became not epic but dramatic. The really human element the Greek only perceived in *Poetry*, the superhuman he saw in the *Epic*, and the sub-human in the *Drama*, creating the germ for the future. That which was really the human element, rhythmically ebbing to and fro in human nature itself, — that the Greek saw in Poetry. Such was the position assumed by the Greek in this spiritual-physical world, thus did he feel himself related to his spiritual-physical world. On the one hand, the invocation to the Muse must be taken seriously if we really desire to present the thought-life of the Greeks. On the other hand the fact that their original drama did not actually present human events, but the working of Dionysus in man — that again we must take in all earnestness; for we must point out that the Greek spoke somewhat as follows: “If one wishes to regard man not inwardly, but only from without, one must meet the form of Dionysus. Apollo and Dionysus — Apollo the leader of the Muses, the preserver of that which incorporates itself from the past into the present of the Earth; and Dionysus, the agitating desolating germ, which will only attain to clarity in the future.” Those are the two great opposites — Apollo and Dionysus. And between them in the middle the lyric element of the Greeks.

We must therefore, my dear friends, look back to such conditions of the primeval culture of Europe if we are to unite the right feeling with what we see around us to-day, when this feeling of self in the Cosmos contrasts with the Gods of the Past and the Gods of the Future; we must set over against each other this ancient epoch of European civilisation with what lives to-day as the mechanical view of the Cosmos, which the Asiatic so sharply criticises. We must have a feeling for how much such a modern as Goethe was placed, not of course in such a mechanism as we live in now, but in an age nevertheless in which the germ of this mechanism was already developing. We see how Goethe, with every fibre of his soul, longs to turn from this European life to what European civilisation once was. That is what lay in the feeling of Goethe when, in the 80's of the 18th century, he longed for Italy and for what was still there in Italy although in decadence, in order to have a feeling for that out of which European civilisation had sprung.

We must quite clearly realise that although the Asiatic lives in the decadence of that ancient civilisation, yet in spite of the decadence of his own civilisation, he has a clear feeling for what it once was and what it has become. Hence his sharp criticism which works with such intensive shadows; all the time exalting those lights which, according to his view, are still to be seen in the East; for even if they are externally clouded, yet, according to his view, they still have soul. And when he

turns to his own soul he feels no need for interests which spring from an admiration of railways, steamboats, cinemas, gramophones, Haeckel's *Riddle of the Universe*, and so on. No, such thinking about World Riddles is absolutely foreign to the Asiatic, because it all rests simply on the combining of what one's sense organs perceive, whereas the Asiatic still knows as a reality that humanity once received from mighty Spirits that which lived in the soul and made man a human being.

In this connection, my dear friends, man has become very trivial to-day; for it is trivial to believe that what lived earlier in European civilisation was part of an age of childhood, and that that alone is great which European humanity has produced in recent times, especially in the 19th century. To-day when we are living in the age of great decisions, people really ought to transcend that triviality, and raise themselves to the possibility of seeing that it means something that over there in the East, there still are human beings who have in their soul something of the consciousness of *Spirit and Soul*, and who with a destructive, sharp, biting criticism, look at all those things which to the European comprise his greatness. We ought to realise that this is of significance, as we ought to say: That which lives thus in the Asiatic souls will one day be capable of leading to a European catastrophe, — for, my dear friends, it has a strong impulse for souls. It possesses a strong fascination for souls, because they have been devastated in a

mechanical civilisation and cannot raise themselves up to construct something themselves out of the soul and spirit. Those human beings who feel the desolation of the European mechanical life to-day — rather than look to that which could be built up here, they would much prefer to take over from the decadent East the spirituality which has again become necessary to them. Hence they do not want to listen when the words ring across to us from Asia: "What has Europe done? What has become of its old holy treasures? Buried, forgotten, pushed aside, or labeled and piled up in museums. As far as the eye can reach, the Asiatic can only see bad taste in the West. And when Europe recovers and pulls itself together again out of the desert of hate and destruction, and the desert of force that leads to distress and privation, it will probably go on manufacturing, striking, colonising, militarising, gaining more and more of the entire world, but losing more and more of its own soul."

And now he goes on to point to something which a European has said. The European who is quoted only carries what he has to say to what I must call a very lazy criticism. Let us hear further: "Or must we expect a new salvation from America? Such a qualified judge as Kühnmann comes to the following conclusion (*Germany and America*. Chapter 8.) 'Before 1914 no one knew what America really is, now at last we know. American signifies no progress and no teaching for the moral world. It gives us no new thought of any higher

humanity. On the contrary, those sins which cling to modern Europe civilisation appear nowhere so terribly naked and unbounded as in America. That consciousless, blind, self-seeking of gold is the dominating thought. Nowhere does it wear more openly and destructively the garment of hatred, in the hypocrisy which talks of the service of humanity, when all the time what thinks and acts is the cold sense for self-seeking.”

That was what the Asiatic quoted; nevertheless it is something which — when one feels it, one must say it — springs fundamentally from the triviality of his understanding. Here I must speak sharply. It is simply a bit of professional barking at something which, of course, lies obvious on the surface. Of course it is absolutely justified. It is justified ten times over. But behind his barking there is not that spiritual background which lies behind the Asiatic criticism of modern Europe. That which stands behind the Asiatic criticism of modern civilisation is something which speaks now in just the same way as once Homer spoke of the Muse. It is, moreover, something which gives a power such as once upon a time the Greek dramatist had when, on looking at man from outside, he dramatised his Dionysian emotions. When the Asiatic criticises European civilisation, something from out of the Cosmos speaks in him

That, my dear friends, is what a European should say for

himself to-day; and with great intensity he ought to put that contrast before him, which we should be able to feel to-day if we take what lives in our literature, writings, and so-called education, and compare it with an age which believed that earthly-cosmic relationships are declared and related by divine spiritual souls.

And now we can turn to many people who begin, from the spirit of our modern European civilisation, to feel something of what lies within this civilisation. In the same number of this periodical, a number which is composed in a masterly way with reference to what is intended, with reference to something which most human beings cannot as yet see to-day, but which is nonetheless being put into practice by small and mostly demonical coteries, in this same number which, as regards this point, is composed in a masterly fashion, there is also to be found the discussion of a book by Hans Ehrenberg. The essay discussing this book is called *Ways and Wrong Ways to Rome*. We can see that Hans Ehrenberg in his book *The Homecoming of the Heretic: A Guide* by Hans Ehrenberg, being a University teacher of the present day, it is in a certain sense a representative personality, and possesses all the characteristics of a University Professor. I myself have learned that, through my own experience of him. Here we see how indignant he became with the desolating barrenness which lives in modern science and modern education. He sees the hopelessness, the unredeemedness of modern

science and education. He sharply rejects everything which has appeared in the last of the whole of modern civilisation, and he would like a really religious spirit again to enter into that which comprises our modern civilisation; and he points out the path to *Rome*. He draws attention to the fact that besides the Epistle of St. Peter, there is the Epistle of St. John, and that to St. John is ascribed the words: "Little children, love one another." It is very characteristic that the writer who is criticising the book puts by the side of "Little children, live one another" another saying of St. John. He says to Ehrenberg: I know another quotation from St. John: "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed." There you have a learned man, who is deeply and religiously in Roman Catholicism; and he speaks entirely of the spirit of Rome, whereas Ehrenberg merely trifles with the Roman spirit. The man who adds the above words to St. John's words "Little children, love one another," — here I must express myself allegorically — knows that man needs muscles and bones, that he needs not merely muscles and sinews and tendons, but bones. And so, not now speaking allegorically, but in truth, man needs a doctrine, a teaching, a life of ideation which can support him and, on the basis of this life of ideation and of thought — as it were, attached to this life of thought just as muscles and sinews are attached to the bones — he needs love. Love must be attached to that which is the bony skeleton in man's spiritual life, namely the doctrine, the

content. It is characteristic of many modern people of the type of Hans Ehrenberg, that they say: "Science contains nothing, science dries us up, it is unredeemed, science leaves our souls cold and dry; what we must cultivate is love." But, my dear friends, that would mean: We must not look in the human organism for a healthy bony formation, for we cannot see why man needs bones; he would be far softer, more pliable, more adaptable in all relationships if he were rickety. Thus, on the one side we see the mechanism, and on the other that which tries with a certain justice to transcend this mechanism, but which strives for a "rickety" education. For love remains a mere phrase if it wishes to stand in this way, without the background of a spiritual doctrine. In that case it simply springs from the despair of those who, not having the courage for bony system of our civilisation, wish to remain stationary in a rickety civilisation.

In such spirits as the European who longs for the rickets of culture, and the Asiatic in whom still lives something of the strong skeleton of old oriental Wisdom, we can see nothing certain for the future.

The Asiatic looks towards Europe. On the one hand he finds there a mechanical culture, the ethical expression of which, for him, is piracy and exploitation; and on the other hand he finds an expression of what has to link itself on to this, just as the muscles have to be linked on to the solid

bones.

When the Asiatic contemplates that, he comes to an extraordinary conclusion, which however in certain circles is propagated with great joy, because — and I must lay stress on this — these circles know what they want. At this point, where I want you to see the tendency towards which all these instructions are running. I prefer to read it word for word. The essay, *The Three Worlds*, which is written from the Asiatic Chinese standpoint, characterises, as I have explained, the world of the newer European civilisation, the world of the Asiatic civilisation, and it then puts a third world there, which is characterised in the following way, — looking, and calling out, as it were, to Europe what the Asiatic thinks, and what still lives for the future outside Europe. “If Europe is not to die, what must it do?” That is what the Asiatic is asking; and he answers it as follows.

“In reality the synthesis must be the third thing, a third world; and this third world places itself above and between the others, indeed right in the middle of the others without losing its own characteristics, or at least without losing its power for education. It is itself the very oldest, coming from the super-nature of the inspired spiritual world, which has maintained itself for thousands of years in the tiny kingdom of a special people often in bondage, in the midst of a gigantic civilisation, and then as a Christian leaven, transforming antiquity and

growing as a mighty tree under which the peoples dwell. That is the world of the Roman Catholic Church, in which that magnificent medieval human being was developed who, in reality, is the one and only harmonious European. The Catholic Church it is which has maintained herself in spite of all attacks; her voice has never been dumb even in the tumult of modern decay, and, as a matter of fact, it resounded as the one and only noble human voice in our age even as the deep tones of the bells resound over the noise and lewdness of the great cities. Where else is to be found the much-questioned judge of world-history? Where else is to be found the world-conscience, where else the guardian of morality? This world alone, the third world — that of the Roman Catholic Church — has seen everything come and go; she alone is the world of authority. Against the world of the East she will take again the conquering path of Francis Xavier and his disciples, which leads to salvation. In defiance of everything modern, she shows that there is more force and self-determination in humility than in all the consciousness of rulers. She knows how to clothe the beggar with kingly worth! She is the religion of magnificence and renunciation, of the harmony of affirmation and denial, of freedom in piety and of bondage in dogma, of *Philosophia Perennis*, of strict rites, of ceremonies and discipline, combined with a large-hearted understanding of adaptation, the religion that takes care for the social order, the religion of art, the religion of depths of feeling." Should this world (the third world of catholicism) be anxious as to how it

can maintain itself in the modern world? Even children of this Church have been afraid and ask with each *Non possumus* of Authority: "How can we go on?" "Oh ye of little faith! Have trust, for I have overcome the world!" — not "I have made an agreement with the world." The harmony is to be sought higher, beyond the first and second world, in the supernatural, in the true super-human of the Divine Son and His Kingdom.

"The less vague the tones, the purer and more liberating will be finally the music of the song, after all dissonances have come to an end. Oh Felix Culpa! Therefore it is well to work out sharply Thesis, Antithesis, and Synthesis. A full and rich humanity will then result. In life, everything is interwoven, and all these three worlds exist together."

Thus, my dear friends, what this Asiatic puts forward from the Chinese standpoint as the one and only hope for Europe is the Roman Catholic Church; and in a periodical which, as I have said, is composed in a masterly fashion and springs from people who well know the trend of present tendencies, we find this view advocated, — a fact which of course interests us far more than the actual content as such. We find it said that there exist three worlds in modern times. First there is the world of modern European civilisation which contains no soul. Then there is the old Asiatic civilisation. Europe as it is to-day cannot receive that because these two worlds do not understand each other. But in Europe there also

lives the third thing; and that, we are told, is Rome, the Eternal Catholic Church. On that we must build, and to-day one can see many, many Europeans moving towards that goal.

What stands behind all these things is simply not seen by a great number of human beings, because these people are not ready to take their part in what is really working and weaving in our modern world. On the one hand they do not see the demand put upon them by a modern mechanical civilisation that is void of soul. On the other hand they do not see what a gigantic force of destruction streams out of what makes itself felt in Asia, and with what infinite power Rome works at the present times; they do not see with what purposeful forces both these are working. They do not want to see it, because it is too uncomfortable, and because, if they really see the matter clearly it will become necessary to adopt a certain point of view and then to work energetically with body, soul and spirit, in this sphere

We will speak of this tomorrow.

East and West and the Roman Church 2

My dear friends,

In yesterday's lecture I pointed out to you how modern European civilisation presents itself to an Oriental judgment, and at the conclusion I pointed to the three worlds which were seen there, namely, the world of modern European civilisation, the world which forms the old Asiatic civilisation, and lastly, Roman Catholicism. We should not — in reality no thinking person should — pass by such a pronouncement without giving it attention, because it is connected with something which is of extraordinarily deep significance in the stream of civilisation of the present day, perhaps we shall best come to the heart of the matter when I remind you of what I said from a certain point of view concerning our present civilisation in the public lecture given in Basel last Tuesday. According to the custom which I follow in our Anthroposophical circles here, I should like just to run over that briefly.

I pointed out how in ancient civilisation — and in the Greek civilisation to which I referred yesterday a full consciousness of these facts existed — in those ancient civilisations attention was everywhere given to what we call the Threshold and the Dweller on the Threshold. I wished once again to state that publicly — that it was recognised how, given the preparatory conditions of human knowledge, something could be learned

about the Cosmos, something could be learned about man, but that unless a man was prepared the right way, he should not press beyond what was called the Threshold.

Behind the Threshold — it was assumed that there were certain things which, in those ancient epochs of time, should not be received by the human soul in an unprepared state; because human beings were then afraid that, if they entered unprepared into that sphere of knowledge, they would have to lose their self-consciousness, they would have to lose the degree of self-consciousness which they had in those times. They would, so to speak, fall into a state of powerlessness. Therefore a certain training and culture of the will was demanded from those who sought to become pupils of the Wisdom of the Mysteries. Through this training of the will their self-consciousness was strengthened, so that the pupils could cross the Threshold and pass the Dweller of the Threshold. Then they came to a region where, if they had entered it in their ordinary mood of soul, they would have been overtaken by a paralysis of the soul, their self-consciousness would have been taken from them.

It must be pointed out that through the whole progress of human evolution it has come about that what constitutes to-day the general popular consciousness of man is filled with what at that time was realised as being on the other side of the Threshold. In my public lecture I pointed out that those

ancient people had, for instance, in their Schools of Initiation the so-called Heliocentric view of the world, in which the Sun is seen as the central point of our planetary system. But the teaching was kept secret, and only certain individuals, who in a sense did not want to preserve it, published something of it — for instance, Aristarchus of Samos. People were afraid of such teachings, because they worked on their souls in such a way that human beings lost the very ground under their feet. What everyone knows to-day was just what in those ancient times would not have been allowed to come to unprepared human souls, for what was said with reference to the Heliocentric view of the world might also be said with reference to many other things which to-day are quite common human opinions. What to-day under the influence of a natural-scientific age has become popular ideas, in those ancient times was kept beyond the Threshold; and traditional creeds which have retained the opinions of those ancient epochs have on this account always opposed the spread of modern natural science. That was the reason for the persecution of Galileo and it accounts also for the fact that up until the year 1827 it was forbidden to Catholic believers to acknowledge of spread the teaching of Copernicus. The old view about these things was retained, and therefore the believers could not of course keep pace with human evolution. Humanity has progressed from another side into a region which was at that time designated as lying beyond the Threshold.

Why is it that humanity should later progress into that sphere without falling into a paralysis of the soul, whereas the ancient people with their mood of soul would doubtless have done so? Humanity has been able to enter since then into that sphere, because, as you can see from my book *Riddles of Philosophy*, it has reached through special development of the world of thought, a kind of self-consciousness into which paralysis can no longer enter. Human beings to-day can accept without falling into a paralysis of the soul not only the Copernican view of the world but also other ideas which lie in the same direction.

Let us keep that quite clearly before our minds, my dear friends. What to-day is popular idea, for the ancients (and up to the 14th century) lay on the other side of the Threshold. The Dweller of the Threshold was more than a Personification. He was a real being and He was designated as that Power whom man had to pass if he wanted actually to enter the sphere with which modern natural science is concerned. Modern human beings do not lose their self-consciousness, nor fall into powerlessness of soul; nevertheless they do lose something. There is something which humanity has to speak *lost* since it attained that sphere which the ancients described as being on the other side of the Threshold. Human beings to-day, although they have not lost their self-consciousness, have lost their *world-consciousness*. They have acquired a knowledge of countless details

concerning sense-existence. Through combining things intellectually they have found and assimilated all sorts of laws concerning the relationships in sense-existence, but they have not reached the possibility of realising a spiritual content in all the vast sphere of their different Sciences which have to-day become so popular. They have not been able to grasp the spiritual content which lies at the basis of the sense phenomena that are all around man and that he observes and collates in his Natural Science. While man has been approaching the newer phases of his evolution in recent times, he has, as it were, entered the sphere on the other side of the Threshold without having the consciousness that the world is permeated by Spirit. He has not been obliged to lose himself, but he has had to lose the Spirit of the Universe; the Spirit of the Universe has been lost.

That Church whose endeavour it was not to allow people to cross the Threshold but to make them remain on this side of it, has always enclosed the path of humanity within those spheres in which men stand to-day. It has sought to hem humanity in, and as is well known to you in the year 869 at the Eighth Ecumenical Council in Constatinople, went so far as to exclude the Spirit as such from the forces which Man should recognise in himself. There it became dogma to recognise as the constituents of man, Body and Soul, and simply to endow the soul with a few spiritual qualities. But it was forbidden to speak of man as consisting of Body, Soul,

and Spirit. That was an attack made to dam up the in-streaming of spiritual knowledge. The result was that man entered the sphere on the other side of the Threshold, without having consciousness of the spirituality of the world. He entered a sphere which was regarded by the ancients as a sphere that could not be entered without due preparation; knowledge of it was only transmitted to those pupils of the Mysteries who had undergone a strong training of the will. That sphere has now been entered by man in such a way that he does not lose his self-consciousness, but loses the *world-consciousness of the Spirit*. Therefore it is a question to-day of that *Threshold* which modern man must come to know — the Threshold which must now be crossed by transcending the limits of external sense-observation and intellectual combination, and entering the sphere of the Spirit which man can find beyond the sphere of the senses.

These things lie at the basis of all that is given in our Anthroposophical Spiritual Science, and they make the radical distinction between Anthroposophy and what has appeared as Theosophical teachings. All the Theosophical doctrines are merely a warming up of the old. When they speak of the Dweller on the Threshold, they speak just as the ancients spoke of Him. But if you read how the Dweller is spoken of in my book *Knowledge of the Higher Worlds* you will find there a modern presentation, created directly out of the consciousness of to-day. And if people who venture to judge

of Anthroposophy to-day, would take the trouble to observe these things, they would not fall into the calumny of confusing Anthroposophy with what is really only a dishing up of ancient Gnosticism, or similar things.

Such things must be kept clearly in mind to-day, because they reveal to us how the deep foundations of modern civilisation have developed; and then with the right preparation we can approach such a pronouncement as that which I quoted yesterday at the conclusion of the lecture, which shows how an Oriental recognises in Roman Catholicism the one power within the decadent modern Western civilisation which still really has something of the Spirit in it. We must understand such a thing on the one hand, my dear friends, and on the other we must also see clearly that dangers that lie in the efforts that are being made by those who hold such views. We must be quite clear, for instance, as to the following. If Roman Catholicism is considered to-day in its totality — not as the various individual priests take it, for they as a rule are very poorly educated, but if it is taken in its totality, as it can be advocated, Catholicism is a world-conception which is all-embracing and full of content. That is just the grand thing about the Catholic teaching as it meets us in the Middle Ages in Scholasticism. There it is a world-conception that is enclosed on all sides, but developed in detail logically as well as ontologically and worked out in a wonderful way. The world-conception which

meets us there has been preserved from olden times, and still holds within it the concept of the Father and of the Son and of the Spirit; a world-conception which was a world-embracing dogmatic teaching about the Trinity, a world-conception which, in the philosophy of St. Augustine and Thomas Aquinas, can of itself bring forth ideas for that social ordering of mankind. It is a thought structure that is all-inclusive, and above all it is a structure which requires careful study in order to penetrate it. In reality, in order to understand the Catholic system, the Catholic theory — the Catholic *dogma*, if one wishes to call it so, one must be able to work in the most accurate way with concepts. One must have clear and distinct ideas, and be able to work with these ideas in a way that modern philosophy would find extremely uncomfortable — ad more especially our modern Protestant Theologians. That is something which really should be known, because Catholicism contains connected teachings about all that man longs for in his knowledge, even if for the higher spheres they are revelations and matters of belief. Catholicism will never fall into that mistake which I characterised yesterday as the *rickety* conception of the world, because Catholicism has within it that firmly incorporated, strong skeleton-structure of belief, which starts from the principles of nature and works up to that stage where even the higher spheres can be recognised through its truths of revelation. Nevertheless it works up from below to this all-embracing world-conception, and it is one that a man can unite with his soul. But what

Catholicism bears within it is fundamentally nothing but the last relics of those old world views which were founded on the idea that humanity must not cross the Threshold of the sphere in which modern mankind is actually now standing! That is the great opposition between Roman Catholicism and modern civilisation. Roman Catholic has, in course of time, worked in the most manifold ways. It has of course undergone development by means of its Councils and in other ways, through dogmatic assertions and so on. All the same, it is still only an echo of those ancient doctrines inasmuch as it brings together what those man of old had grasped without being prepared to cross the Threshold. And so Roman Catholicism stands there as a magnificent architectural structure, which however comes from olden times when men did not yet reckon with what had to come into evolution of man with modern Natural Science, with the modern world of concepts and with what has still to come through Natural Science in our modern social concepts.

You see, my dear friends, if Catholicism were to be the only teaching to spread over humanity to-day, the Earth could stop "right now" in its development. From a true point of view, what comes from Catholicism as a system, what lies at its basis, human souls have already been able to receive in former incarnations; and if Catholicism presented itself as the one teaching for all mankind the Earth might *now* have reached its end. For Catholicism only reckons with that which was a

feature of human evolution up to the 14th ad 15th centuries. But after that came times in which modern Natural Science had to take its place, times in which man, in devoting himself externally to the world, received only that which did *not* lead him to the Spirit. Times had to come when man, while he gave himself up to the most intellectual clearly-defined knowledge, was as regards the real world walking over a fiend of the dead. For that which we grasp with our modern scientific ideas is dead, remains dead; it is but a field of corpses, no matter whether we acquire our physiological and anatomical knowledge in the dissecting room or whether we experiment in chemical laboratories.

When we work in the dissecting room to acquire physical, anatomical knowledge, we are simply creating for ourselves ideas of a human body, whose soul is not there. When we experiment in chemical laboratories, we are experimenting with the forces of nature, and the Spirit is not there.

Everywhere we face a world that is not alive, a world of corpses, and that harmonises with the demands which have been made upon modern humanity. Humanity has been set this task. When man looks out into the world around him, he can arm himself with a telescope, a microscope, and X-Ray apparatus, a spectroscope, and so on; and the closer he looks into and the further he investigates the surrounding world in all its minute detail, the further he gets away from the Spirit. Man must bring from within that which is Spirit and he

must add that to what he can acquire from without. He must have a new Spiritual Science. He must, as it were, walk over that field of corpses which shows him nothing but dead matter, or at most the shadows in museums of what once was Spirit. He must make his way through those meadows and find in himself the capacity to travel across that dead field of modern science and carry into it that which a new spiritual revelation, a new Spiritual Science has to offer — the Anthroposophy that can really spring forth from man. Only so does man attain his full power. He must not lose his self-consciousness; but, as he passes beyond that which the ancients designated as the Threshold, he must not only maintain his self-consciousness, he must strengthen it by a knowledge of the spiritual world which can spring up out of that self-consciousness. When he dies this, then in the external sense-world he can find the true reality. That again is something with which the human beings of our modern civilisation are faced. Humanity must be conscious that it is standing before the Threshold, and that this Threshold must be crossed. We have not to attack nor to extinguish, what science has produced; we have not to reject from any feeling of comfort what this modern view of nature transmits; we have to carry into the new knowledge of nature an entirely new knowledge of the Spirit, because thereby that which has gone before in earthly evolution can join on to that which has still to come, so that the earth can attain its goal. Never can Catholicism bring human beings further than they already are.

For the last three or four centuries humanity has progressed as regards external cognition. Men have progressed in the external knowledge of the world. But they must not go on further in this way in modern civilisation, they must now carry into this civilisation a spiritual life.

That is just what an Eastern judgment to-day fails to recognise in our modern civilisation. He sees in it only the corpses. That is the outcome of what I read to you yesterday as criticism from an Oriental point of view. The Eastern judgment does not yet know — because it only knows an inherited divine teaching — that man, when he faces a field of death in our modern civilisation, can find in himself the force to bring the Spirit *out of himself*, a purely human spirit, one united quite intimately with his own being, and which then can spread light over the whole Cosmos.

Now you see, it is just here these various points of view divide. We can look at what Catholicism has produced. In recent times it has brought forth Jesuitism; not Christ-ism — Jesuitism. It has developed that dogmatic view in Jesuitism which points to Jesus as an Emperor, a Conqueror — even as it declares the soul of man to have certain spiritual qualities or attributes. *Christ* has in reality not yet become part of the inner consciousness of modern man. Christ, as a super-earthly supersensible Being, must be recognised by Anthroposophical Spiritual Science. He has to be recognised

as that Being Who has united Himself from super-earthly spheres with earthly evolution, because earthly evolution requires something which formerly was not there. In reality Catholicism does not treat of the Christ, it only treats of Jesus; and the modern Evangelical Confessions have in this respect simply followed Catholicism. A Christology, a real Christology, has not yet arisen outside of Anthroposophical Spiritual Science. And this real Christology depends on man finding the spirit *in spite of* his progress over a dead field in his Natural Science. A fiend which everywhere shows him, and must show him, that which is devoid of spirit.

Eastern consciousness does not perceive that. Eastern consciousness does not yet see that just because man loses his world-consciousness in this scientific technical age and loses even his artistic intercourse with the outer world, therefore it is demanded of him with the more urgency to find from his own inner power such a spiritual consciousness of the world.

As a matter of fact it is there; this world-consciousness is there, it is present in the germ. We can feel it in Goetheanism, in that which was striven for at the turn of the 18th and 19th centuries. And there is a straight path leading from Goetheanism to modern Spiritual Science. It is only a question of becoming able to grasp the living spirit, able to recognise how in modern Spiritual Science we are not merely

given an Ideology, consisting of ideas about the Spirit, but in Spiritual Science we are given ideas which the Spirit itself sends forth into the world. It must be recognised that in modern abstract teachings we are only give ideas about something, but that in Spiritual Science ideas are given which spring from the very Spirit itself as a kind of spiritual original revelation — that, as it were, *the Spirit itself is speaking to the world* in Spiritual Science. In Spiritual Science we have again a living Spirit.

But now, my dear friends, we must understand that many trivialities will have to be overcome in our modern civilised life, if we want to see the truth in regard to these great matters. People are going over in hosts, in great armies to-day to Catholicism, and Catholicism has an inner feeling of triumph when it tries to kill the new spiritual strivings, because all the signs are in its favour. It seems to succeed when it tries to extinguish what is now coming in as the beginning of a new spiritual effort, when it tries to wipe away everything which must now come in as something *new* in earthly evolution. The will to extinguish certainly does exist.

In recent times there has arisen among men a terrible agnosticism of the soul which is connected with what I called the *rickety* method of striving towards a philosophy of the world. People want to have a consciousness in their soul that they stand in relation to the spiritual world; but they will not

exert their will. They will not use their free-will to approach that which, of course, demands in the very first place and *inner activity*, a grasping of the Spirit through Spiritual Science. They want to unite their souls in a *passive* way with the Spirit, they do not want to work their way through the difficulties one has to encounter in any inner grasping of what is spiritual. Lazy souls, who nevertheless want to develop their longings for eternity, seek the path back to the old world conceptions, because they do not feel within them the power or activity to take the Divine into themselves. Human beings everywhere to-day have a great tendency to avoid forming an opinion of their own, and only to see that which is offered them — as it were, presented to them on a plate! They want to form their political and social judgments from that which lies open before them, and they are so permeated by egoism that they do not pay any heed when an opinion comes to them from the *other* side which endeavors to build on the basis of a richer knowledge. That is what gives one so much pain in our decadent civilisation to-day — people are so confused in their judgments. In order to bring it home to you, I should like to quote an instance which is altogether remote from the considerations we have here brought together many things — not in order to spread dogmatic ideas about an anticipation of ultimate catastrophe to modern civilisation, but simply to furnish a basis for your own independent judgments. The attempt is continually being made here to help you have as wide an outlook as possible in forming your judgments and to

help you to guide your own opinions in a right direction.

How many people to-day are completely satisfied if they have a few opinions derived from ordinary newspapers, or acquired by any of the other ways prevalent in our time! For instance, take the question of the origin of the catastrophe of the Great War which has claimed so many human lives in the last few years. One can hear statesmen speak on the subject, and so forth. People generally accept the things that are said because the feeling has died out that on the general battlefield of modern views truth itself can appear more strongly at one place than another, and that one must learn to distinguish between one place and another. It seems to me that, in order to be able to judge of European civilisation there is one factor that is far more important than many others which people have accepted of late, it comes to light in something which has appeared quite recently. A French Ambassador, Paléologue, who in the year 1914 was at the Court of St. Petersburg, has like many other people written his Memoirs; they all write Memoirs nowadays — some a little more untruthful, others a little more gossipy, than the rest. This French Ambassador, writing in quite a senile, gossipy style, informs us, with a great amount of chatter, of what he experienced in St. Petersburg. Poincaré, the president of the French Republic, was there at the time, and great banquets are given. The evening before one of these banquets, two evil-minded women, Anastasia and Milizza, daughter of King

Nicholas of Montenegro, opened their hearts to the French Ambassador. This was on the 22nd of July, 1914; and the French Ambassador wrote down word for word what they said. On this 22nd July these woman said to the French Ambassador: "We are living through historical days.

Tomorrow at the Military Chapel the 'March Lorraine' and the 'Sambre House' will be played. Our father Nicholas has sent us a telegram in cipher. He tells us that before the end of the month we shall have War. What a hero, our father! Nothing will be left of Austria, and you will again have Alsace-Lorraine. Our armies will meet in Berlin!" Now, my dear friends, it is to such things that we must look if we wish to judge the situation of the present time. There cannot be the excuse that one did not know these things, especially amongst those who work not to form dogmatic opinions, but to create a basis on which opinions may be formed. I am only giving you this as an instance, my dear friends. You can find many other interesting things in these Memoirs of Paléologue, because he chatters on in a senile kind of way, and says the most extraordinary things. I have not brought this forward in order to speak about the origin of the war, but as something that is necessary for modern humanity to know. One hears so many things in the world, and one has to cultivate the right perception and know that *there* something true is to be found, while *there* nothing true can be found! The world does not express itself in such a way that one can ever be satisfied with hasty judgments, it expresses itself in such a way that one must feel for oneself

where the actual truth is to be found. The external sense-world is a maya, an illusion, so much is it an illusion what even in the sphere of what is moral-ethical and political, far more important — under certain circumstances — than all the judgments of the Ambassadors and Ministers, may be the opinion of two such civil-minded women as Anastasia and Milizza; for, after all, that which the Ambassadors and Ministers in the year 1914 “Knew,” did *not* happen; but when Anastasia and Milizza said: “Before the end of the month we shall have war. What a hero, our father! Nothing will be left of Austria and you will again have Alsace-Lorraine.” — these fiendish women were prophetesses, for what they said *has* taken place, and not what the Ministers and Generals said! The world is a complicated structure! How complicated is that which meets us in the world of maya he alone can understand who has a goodwill for the truth and for the investigation of the truth. In modern science we have learned only to look at the truth superficially, and that has brought bitter consequences in modern life. That is something that must be kept well in mind in our own circles, because, unless we are able to awaken out of that morass of judgment in which people find themselves to-day, unless we attain the point of view that is able to rise above all the littlenesses in life, we too shall not find the way aright. We too shall not be able to distinguish the modern Dweller on the Threshold from the old Dweller on the Threshold, so as to know what really brings man forward. We must be quite clear that there are people who have a living

longing for the eternal, but nevertheless often show themselves to be egoistic souls, who run in great hosts to where something has been preserved from ancient times and avoid rousing themselves to co-operate in the receiving of the Divine Spirit into the will of man. The Hour of Decision is with us to-day — that difficult hour of decision as to whether, within our modern civilisation, there is the power to find the Spirit on the corpse-field of modern Natural Science, or whether, as so many still prefer, men will simply give themselves up, so far as can be, to seeking the eternal in what is already there from the past. No matter how many Oriental critics come, *they* will only meet what is decadent in our European civilisation, and will not see that which is fruitful and capable of evolution, but which has to be actively worked at by man.

The Hour of Decision is all the more significance because the old Oriental civilisation still has spirituality, and finds in Roman Catholicism a spirituality related to its own. If modern civilisation does not find spirituality, Orientalism and Romanism will most assuredly flood the world. If modern civilisation does evolve spirituality out of itself, these others will be able to do nothing; because that spirituality will belong rightly to the most modern stage of our Earth-evolution. But the great Hour of Decision is with us; and he alone knows what is happening to-day, who realises what things are essential in this Hour of Decision, and resolves to take these things in downright earnest.

For this it is of course necessary that men should acquire a deep and earnest feeling for truth. Anthroposophical Science does not deny what exists as spiritual content in the old streams, but it knows the danger that lies in the fact that an Oriental Chinese element finds a *European* Chinese element in close relation to itself; and it will therefore understand how the intellectuals in Europe run over in hosts to-day to that European Chinese element, for there they find, merely by remaining passive, that which can unite their souls with the Eternal. But they only find it in a Luciferic way, because they remain behind in epochs of earthly evolutions which are in reality past. The Earth would be arrested in its development, if that were to happen. One need not be blind to the greatness of the Catholic doctrine of Belief; but it is just when one is not blind, but realises it fully, that one also realises its connection with what man has already passed through and realises also the necessity that something new should come in.

Now however the question might arise: How is it then, finally, that this more Oriental striving for Spirit which has come over from ancient times, does not see what is pressing up out of modern European civilisation, and which in its spiritual relationship, in its connection with the Spirit, might nevertheless also be perceived by the Orientals?

Well, my dear friends, people — even Orientals — still cling to what meets them externally; and what do we see meeting

people externally? Certainly Anthroposophy will become more and more known; but just observe *how* Anthroposophy is becoming known. That is a chapter concerning which one must speak again and again to those who belong to this Anthroposophical Spiritual Science; for it is necessary that you should be acquainted with these things.

Social Life 4

My Dear Friends,

On the basis of those things which we discussed here in the last lecture, I should now like to bring forward various details which may perhaps be of use to you as members of the Anthroposophical Movement for purposes of defence, whenever from some corner or other, attacks are made against our Anthroposophical Movement, and what must now appear in its train. In recent times, one sees these attacks appearing everywhere. To-day I will confine myself simply to attacks of a certain kind, but at the present moment attacks are being specially directed against our practical undertaking, against which has to come forth as such from the Anthroposophical Movement. Far and wide one can hear it said: — “Well, these people are now founding a ‘Kommende Tag,’ a ‘Futurum’; — what do they mean to do with these things? They only want to establish such practical things for the use of those who confess themselves as belonging to the Anthroposophical view of the world. Economic undertakings are therefore set on foot, in order that those who confess to an Anthroposophical world view may acquire a certain power, and in the first place an economic power.”

If those who make this reproach were to enter more closely into what lies at the basis of such undertakings and see how they proceed out of the whole spirit of the Anthroposophical Movement, such a reproach could not be made; but, on the

other hand, one cannot deny that, even amongst those human beings who stand within our Anthroposophical movement, often things are said which contribute richly to the arising of such misunderstandings. It is quite impossible, according to the whole ways and methods by means of which what is here called Anthroposophy seeks to relate itself to the world, it is absolutely impossible that such a judgment can be in any way justified, but that will only be clear to those who can grasp the spirit of our whole Anthroposophical Movement. This Anthroposophical Movement reckons with all the forces present in the evolution of humanity. How often has it been emphasised that the development of humanity has to undergo certain points of transition, and that these turning points should be observed. I should just like to point to one such turning point, in order to show how little justified is the opinion that we may have any definite dogma or theory which we seek to bring to humanity.

It may of course, occur, as a kind of anomaly, a kind of out-growth of fanaticism amongst a few members, that they should think they have to advocate a definite dogma; and indeed, this may be considered right by many, but it does not lie in the spirit of the Anthroposophical Movement. For if, in the spirit of this Movement, we look back into human evolution, then we find that in olden times, those ancient times in which an instinctive clairvoyance was prevalent, the whole disposition of Man's soul was different; man assumed a quite

different place in the world. What was striven for in those places which we often designate as the Mysteries, in those ancient epochs of human evolution? Let us for the present leave all details aside, and just try to grasp the meaning of the Mysteries.

Those who were considered ripe and were found suitable for being received into the Mysteries during their earth-life — that means in the time between birth and death — participated in a certain instruction given them by the Guides in those Mysteries, and that instruction came from what the Leaders of the Mysteries had to impart concerning the super-sensible worlds. No Mystery-Leader made any secret of the fact that, in his opinion, the teachings in the Mysteries did not proceed only from human beings, but that, through the special rites carried on in those Mysteries, super-sensible beings, Divine Spiritual Beings were present during the celebration of the Mysteries, and with the assistance of those Gods present therein everything connected with it was given out. The essential point was this: — all the arrangements made in the Mysteries were of such a nature that they attracted, so to speak Divine Spiritual Beings, who, through the mouths of those who were the Leaders of the Mysteries, gave instruction to those who were the pupils therein.

In those olden times, everything was so organised socially, that not only were the arrangements made accepted by the

Guides and Pupils of the Mysteries, but even by those who stood outside the Mysteries and who were not able to share in the life of the Mysteries. The whole arrangements made as social arrangements for humanity, were thus accepted.

One need merely think of old Egypt, and of how those who were the Leaders in the State received their directions from the Mysteries. The Mysteries were regarded as the self-understood place of direction for everything which had to occur within the social life.

To-day, my dear friends, one can also impart instruction, esoteric instruction, which can run in forms similar to those old Mystery-arrangements; but all that has quite another meaning to-day. That is because between our epoch and that ancient epoch, in reference to such things, a significant turning-point has occurred in the development of mankind. In those ancient times man was, as it were, destined to receive the instruction given through the Mysteries and through which he approached those Divine Spiritual Beings, during his life here, — between birth and death. Now things are different. We are living after that turning-point in human evolution, between birth and death. When these things altered, that which man *then* had to learn through the Mysteries between birth and death; — that, my dear friends, he now learns to-day, before he descends through conception or through birth into a physical body. He learns it according to his Karma, and

according to the preparations he had gone through in a former life on earth. What man undergoes now in the Spiritual world, between the great Midnight Hour of existence and his next birth, is something which also includes that Spiritual instruction.

You will find what had to be said in another connection concerning these things, in a cycle which I gave in Vienna in 1914, on the life between Death and a New Birth; but that was only indicated there, was only touched upon with a few strokes. I will now try to characterise it more closely.

Man to-day experiences something akin to the old Mystery instruction, before he descends from the pre-existence condition into his physical body. That is a factor with which anyone must reckon, who through Spiritual knowledge, stands in reality to-day. We must not think of a man born to-day as he was thought of in olden times. In olden times he was so considered that one could say: "He descends on to the Earth and is destined to be initiated through the Mysteries into the knowledge of what he really is as a human being."

The case is not like that to-day. That arrangement was made for human beings who had gone through a smaller number of earthly lives than has the man of to-day, who has, of course, taken far more into his soul in his many incarnations which made it possible for him to receive certain

instruction on the part of the Divine Spiritual Beings in his pre-existent condition.

My dear friends, we have to pre-suppose something of this nature to-day, when we see a child. When we meet a child to-day, we must realise that we no longer have the task of pouring into that child that which had to be poured in, in olden times. To-day it is our task to say: "This child has been taught, he has only laid a physical body around his already-instructed-soul; that which was his pre-birthly instruction from the Gods must make its way through the veils around that soul, it must be brought out." That is how we should think to-day in the sense of pedagogy, if we are to think in the sense of true Anthroposophical Spiritual Science. It will then be clear to us that, fundamentally, all our instruction shall tend to remove those hindrances which lie around that which the child brings with him into this world from his pre-birthly existence. It is for that reason that, in our Waldorf Teaching, such significance is laid on the fact that the teacher should really regard the child before him as something like a riddle that he has to solve, — in whom he must seek that which the child is concealing in himself; he must not lay the chief importance on anything which he has undertaken to put into the child. He must never proceed in any dogmatic way, but all the time he has to consider the child itself as his teacher, and see how the child through its special behaviour, betrays the very way in which those veils are to be broken through; so that, from out

of the child itself, that Divine instruction can come forth. So the Waldorf pedagogy and didactic consist in eliminating those veils which are around the child, so that the child can come to itself, and discover within itself its own Divine instruction. Therefore, we say we have no need to inoculate into the child anything we have conceived as a theory — no matter how beautifully it may be put in our books; we leave that to those who are still rooted in the ancient traditional religious Confessions. We leave that to those who want to make children Catholics or Evangelists or to those who want to make them Jews. That is not our way, — we do not even want to inoculate Anthroposophical pedagogy into the children. We simply want to use what we have learned as Anthroposophy, to make ourselves capable of evoking into being that living spirit which lives in the child from its pre-existence. We want through Anthroposophy to acquire a dexterity in teaching, and not a number of dogmas, which we teach the children. We want to become more dexterous ourselves; we want to evolve a didactic art, so as to make of the child what it has to become. We ourselves are quite clear that all the other knowledge which is to-day brought from the most diverse sides, may indeed instruct the head, but cannot make a person an artist in pedagogy; it does not affect the whole man, but simply the head. Anthroposophy grasps the whole human being and makes him a manipulator of that artistic dexterity, (as I might call it) which should be displayed to the pupils. Therefore, we use Anthroposophy in order to

become more dexterous teachers, but not to bring it to the child. We are quite clear as to this: — the spirit does not consist of a number of ideas, of concepts; it is a living thing, and it appears in each individual child in a quite special and individual way, if only we ourselves are able to bring to its consciousness what each child brings to the Earth with its birth here. My dear friends, we would impoverish this Earth, if we only sought to bring to the children things which can be comprised in a sum of dogmas; while on the contrary we make the Earth richer if we cultivate and cherish that which the Gods have given to the child and which it brings with it to the Earth. That which is the living spirit then appears in ever so many human individualities; — not that which some wish to bring as Anthroposophy to these human children in order to make them uniform, but that which brings to life that living spirit which dwells in them. That is our object, and for that reason we have absolutely no interest in bringing Anthroposophical dogma to the children. That is one of the practical outcomes of Anthroposophical Spiritual Science.

This special didactic, this special pedagogic art, is quite different from anything which human beings have thought of till now, for they have only been able to think, for instance “I believe in a certain dogma; that therefore is the best which we can give to our children.” It does not interest us at all to bring any dogmas to the children, for we know that each child brings his own message when he appears on the Earth

through the Gate of Birth, and we should destroy that message if we tried to meet it with dogma of any kind. The spirit does not need to be cultivated in an abstract way; when one is able to get it free and bring it to life, the living spirit itself is then there, instead of a series of dogmas.

All our “opinions” are only there as a means of awakening the living spirit in humanity and to keep it quite in a state of continual development; that is why it is quite a wrong idea spread abroad that in the Waldorf School or in anything else which we cultivate pedagogically, we wish to carry on Anthroposophy in a dogmatic way. We do not wish to do so in the Waldorf School, nor do we want to impress Anthroposophy dogmatically on any Science. On the contrary, in every single Science we want to bring out the individual nature of that Science. We are quite convinced that it is essential to create something in the world through Anthroposophy which will extinguish all dogma and bring out the individual nature of each particular sphere. From this point of view, it was needful that those attacks springing up from all corners should be repelled, whenever they turn on our bringing Anthroposophy as Dogma into any Science, or pedagogy.

And now, in what concerns our practical undertakings we find people saying, with remarkable unanimity during the last few weeks in Germany, as also in Switzerland and many

other places, — because of the recent publications of the “Kommenden Tag” and the “Futurum,” — “Well, these undertakings are all conducted by Anthroposophists combining together so that they can have their own economic undertakings, and so on. Other people perhaps may be admitted to these undertakings and concerns, but they will certainly have no voice in the administration,” and so on and so on. Now if we wanted to do things of this kind, it would contradict the very principle on which we stand, i.e. we have to keep the development of humanity in all its details clearly before our minds, and not ask for something absolutely complete and correct, but just ask ourselves: “What ought to take place to-day?” Then we must pay attention to the second turning-point in the evolution of humanity. To-day various affairs, but especially economic affairs are developed amongst humanity from a certain principle of inertia. Formerly these arrangements were born in a tiny circle, usually in a tiny territory. To-day, because they are as a rule State economic concerns, we find, in the place of the individual undertakings of the past, that we have imperial concerns, which have consequently become gigantic, although we find them now springing up from inertia. To-day one speaks of National Economy, thereby welding two things together, the peculiar Group-Spirit which holds a race together, a Group-Spirit is externally, I might say, embodied in the blood. Now the world-relationships have for a long time been of such a nature that, with every kind of Group-Community which expresses itself in

the blood, modern economics can have nothing whatever to do, — that is, if they are to be based on sound relationships. So to-day, something is strongly expressed in an economic relationship when the Rhine boundaries are discussed, because it is desired to have on one side of the Rhine a different economic arrangement to what exists on the other side, because of the different racial and national considerations. These national considerations have all arisen from different forces, and to-day have nothing whatever to do with that which constitutes world-economy (Weltwirtschaft). These things have reached a certain crisis in the course of the last third of the 19th Century. Then only did these turning-points in evolution, in the evolution of humanity, become so obvious.

As we have just tried to explain, in olden times man entered physical existence uninstructed by the Gods, and he had to be taught through the Mysteries. To-day he enters already taught, and that which is in his soul has only to be brought to his consciousness. In ancient times, as regards the social and economic life of mankind, things were so arranged that a man was born into a definite social connection, into a certain group, according to just those forces which worked in him before his birth. It was not only the principle of physical heredity which lay at the basis of the oldest forms of inequality, which we find, for instance, in the oldest caste divisions; — in the old caste division the Leaders of the social

orderings operated things according to the way in which man, before his birth or conception was destined for a certain Group of his fellow-human beings. In those times when fewer earthly incarnations lay behind the earthly soul, then, because of his fewer earthly incarnations on Earth, a man was born into a quite definite Group, and in that one definite Group alone could he develop socially. A man who, for instance, belonged to a certain caste in Old India, belonged to it because of what his soul had gone through in the Spiritual world; and, because of the small number of his incarnations, if he had been transferred to another caste he would have degenerated in his soul. It was not only the blood-inheritance which lay at the basis of the Caste system, but something which I must call Spiritual pre-determination. Man has long grown out of that. Between our Age and that old epoch there is in this respect another turning-point. People to-day still bear within them marks of a Group-nature, but that is simply a phantom-image. People are born into certain nations, and also into a certain class of society, but in the great number of people growing up in a certain epoch one can already see, even in childhood, that such a predetermination from a pre-earthly existence no longer prevails to-day. To-day human beings are instructed by the Gods in their pre-natal existence, and the stamp of a definite Group is no longer impressed upon them. The last relic of this still lingers in physical heredity. In a sense, one might say that to belong with one's consciousness to a Nationality is a piece of inherited sin and

is something which should no longer play a, part in the soul of man.

On the other hand, there is the fact, which does play a definite role in our modern epoch, that man, as he grows up, grows away from all the Group-forms; yet within the economic life he cannot remain without a Group-education, because, with reference to the economic life, the individual can never be dominant. That which constitutes the Spiritual life, springs from the deepest part of man's inner being, within which he can acquire, not only a certain harmony of his capacities, but should perfect and maintain them through a certain schooling. But that which constitutes a judgement in the sphere of economics can never proceed from a single human being. I have given you instances of this, and I have shown you how an economic judgment will always fall into error when it proceeds from one single man. I will give another example, taken from the second half of the 19th Century.

I have told you that at a definite time, in the middle and second half of the 19th Century, in Parliaments and other corporate bodies the discussions everywhere centered round the Gold Standard. Those speakers who at that time spoke in favour of a Gold Standard — you could have heard them everywhere, — were really clever people. I do not say that ironically, because the people who at that time appeared as practical and Theoretical speakers in Parliaments and other

assemblies really were very clever, and what they said really belongs to the best utterances of Parliament concerning the Gold Standard in the various Countries. But almost everywhere they pointed to one thing with great sagacity, — to the fact that the Gold Standard will set Free-Trade on its feet again, and do away with all Customs Duties. If one reads to-day what was then said about the beneficial effects of the Gold standard on Free-Trade, one has real joy in seeing how clever those people were; but, my dear friends, the very opposite appeared of what all the cleverest people said. As a consequence of the Gold Standard, prohibitive tariffs appeared everywhere. You see that the cleverness in the economic life which proceeded out of single personalities, was not able to help man. That could be proved in the most diverse spheres; because the fact is, that although what a man knows about nature or about another man makes him competent to judge as a single individual, no man is competent to judge as a single individual when it comes to the sphere of economics. A man cannot have a judgment on economic things in the concrete, as a single individual. An economic judgment can only arise when human beings unite together, associate together, and support each other mutually, when there is co-operation in their associations. It is not possible for a single man to have a sound judgment which can pass into economic activity.

Just the contrary happens when a man has a scientific

judgment. In a scientific judgment, if it proceeds out of the whole man, he *can* give a comprehensive judgment; but in concrete economics and in economic trade the point is that one man knows one part, the second knows another part, the third knows something else. The producer in one department knows something, the consumer in the same department knows something else; what they each know must flow together, and then can arise a Group-judgment in the sphere of Economics. In other words, the old Forms are done away with, and a Group-judgment, a collective judgment must arise. Human beings must form themselves into Groups of their own accord, and these must comprise associations of the economic life. From the understanding of a necessary evolving force in evolution it comes about, that this associative life of economics must be taken up by humanity, and take the place of the old group-connections which are still propagated to-day in humanity as an inherited sin. When we consider this; we must indeed say: — As regards knowledge, in ancient times humanity came untaught to Earth, but in the Mysteries, they then received their wisdom. Now human beings descend to Earth instructed, and we have so to arrange our didactics that we can draw out of them that which the Gods have taught them.

In reference to the economic arrangements, formerly human beings were pre-determined, as it were; a stamp from the Gods was imprinted on them, and so they were born into

a certain Caste, or into one Group or another. That is also past. To-day human beings are born without that stamp; they are in a sense put as single isolated individuals into humanity, and now they must bring about their own Group- forms by means of their Spirituality. It is really not a case of bringing such human beings as profess Anthroposophy; that simply depends upon what the Gods have taught them before their birth, and whether in their former incarnations they have been found ripe for that Divine instruction so that now we can draw forth Anthroposophy from them, — Anthroposophy is in far more people to-day than one thinks, but so many are too lazy to draw forth from themselves that which is in them, or perhaps their school instruction was so organised that the veils cannot be dissolved, and so they cannot attain their consciousness.

In the practical sphere, and especially in the economic sphere, it would be absurd to bring human beings together simply because they are Anthroposophists. We study Anthroposophy in order to obtain insight into the way in which human beings are seeking, from out of their group consciousness, the group-formation which they must seek as a result of their former incarnations. They must be given the opportunity of forming Groups and of carrying out what lies in germ in the development of humanity. So you see it can never be a question of grouping together human beings because they live in a definite dogma, but those human beings who,

through their previous life on earth are called upon to find themselves in groups, to those should be given the possibility of associating themselves in these groups. In these things, as soon as we pass from the abstract into the concrete, we find an extraordinary number of riddles, — I might almost say mysterious things; because, whether a man belongs to one group or another, is by no means a simple matter. The longing people now have for simplicity, shows itself in extraordinary ways. I have been informed of something concerning a lecture which the worthy Frohmeyer has just held, "Theosophy and Anthroposophy" in which he says at the end, — "his own personal relationship to Christianity reminds him of the well-known fact that it unfortunately always annoys these people that what is so great can yet be so simple."

He means apparently that the Anthroposophists are annoyed that the great is so simple. That is, as simple as the laziness of the Rev. Frohmeyer would like to have it, for he will not endeavour to realise the greatness in all its differentiation. One always has to translate these things into their proper language. That is something which is our especial task; we must translate things into their true-speech.

Of course, there can be no question of throwing at anyone's head this doctrine of the instruction of man before his birth, of his being born into Groups in ancient times and no longer being born into Groups now-a-days; but we can permeate

ourselves with these truths, and we shall then find a possibility of showing our methods as time goes on, of showing how far removed we are from introducing any dogma into our schools, or of bringing people into economic associations because they admit amongst themselves the truth of certain dogmas.

How strongly that is made a point of in our Waldorf school at Stuttgart, you can see from the simple fact that we have no interest in bringing Anthroposophy to the children. We want to have a method of instruction which can only be gained through Anthroposophy; but that is a purely objective affair. Those children, or rather their parents, who wish them to have instruction from a Catholic Priest in the Catholic religion — for them a Catholic priest can come to the Waldorf school; — and for those who want to be taught the Evangelical religious instruction, the Evangelical minister can come to the school. We place no hindrance whatever in the way of these men. But it became necessary in recent times, when so many parents, especially those from the proletariat, do not want their children instructed either in the Catholic or Evangelical views, to ask whether they perhaps would like their children to have a free religious instruction born of an Anthroposophical education. It then at once became evident that those who would otherwise have been educated without any religion whatever, and would not have entered any religious confession, were very numerous; but these came to a so-called Anthroposophical religious class which did not teach Anthroposophy, but was

simply born of Anthroposophy. These children proved to be more industrious in their religious instruction than was the case with the others taught by the Catholic or Evangelical clergy; but that we could not help, that was the business of the Catholic or Evangelical Priests. Gradually a number of children passed over from the one religious instruction to the other. I believe it was the Evangelical teacher who finally said: — “In the near future I shall have no one left in my class, they are all running away from me!” But that again was most certainly not our fault; there was never any question of teaching dogma of any kind to those children. We have no interest in doing that. We knew that if our method succeeded in removing the veils around the children, they would then have the best instruction, — that which was given to them in the Spiritual world before their descent on to the Earth. Of course, certain confessions are strongly interested in darkening this instruction, not to let it appear. Whoever e.g. can compare the extraordinary relation between what stands in the Papal Encyclical and what transpires in the Spiritual world knows that the Divine religious instruction which children enjoy before their descent is absolutely not what many religious confessions would like them to have to-day. This is especially to be noticed in the Catholic Church; because the Catholic Church, as compared with the Evangelical, has always preserved a more super-sensible influence through its ritual and Ceremonies. But super-sensible influence can appear in various ways, and one can

say: it may be an error when it deviates from the truth, it may also be an error when it is the direct opposite of the truth.

Regarding now what concerns the practical undertakings, — naturally I cannot betray here what is discussed in our business meetings, which often last till 3:30. but I can give you the assurance, that in the meetings of the *Futurum* and *Kommenden Tag*, Anthroposophy is not discussed, but things of quite another nature. There are things which must be treated only in the most practical manner; how one should manage things in this or that sphere, etc. Here theoretic Anthroposophy plays no role, except that what is discussed should grasp the economic life in as clever a manner as one does when one makes ones thoughts mobile so that they can contact the reality, as happens through a living grasp of the Spirit of Anthroposophy.

One need therefore merely point out, that neither in the Statutes of the “*Kommenden Tag*” nor of the “*Futurum*,” are there any Anthroposophical dogmas, — merely economic things; the only question is how to make these undertakings better than similar undertakings to-day. That is one of the points which must be defended, because it is one of the attacks which now crop up from every corner, and will do, do so more and more, unless we put our affairs clearly and energetically before the world. What I have to say recently in Stuttgart is true; it has not yet been learnt in the

Anthroposophical Movement how to be attentive to realities. Our opponents are different. They organise and will prove their organisation. We must unconditionally fail unless we are conscious of this, and can make as strong efforts for the good as are now being made for the bad.

Thus to-day I wanted to bring up one of the points in reference to which you will hear definite attacks against our practical undertakings. If you open your ears, and this is necessary (figuratively I mean), you will hear: and many things will have to be defended in this direction. I wanted to-day to say what could enthuse the soul when it becomes necessary to defend in this direction. This enthusing-of-the-soul can come, when we know what it meant in olden times that man came to Earth uninstructed by the Gods; he now comes instructed before birth and his whole life must be ordered thereto. Also what it means that man was formerly determined by the will of the Gods into Castes, Classes, Peoples, Tribes, etc. That disappeared after the turning-point which lies behind us. Man is now destined from Economic necessities to form Groups in Earth-life. That happens in Economic Associations. A right knowledge of the Earth-development of the Spiritual evolution of man and their connections, shows how what we call the "Three-fold Commonwealth" is not merely a political programme, but the result of what flows from a real knowledge of human evolution as a Necessity for the Present and the immediate Future.

Of these things, more to-morrow.

Responsibility of Man 1

You will have observed from our various studies that a connection exists, even though an inner connection, between a principal being inhabiting a planetary body at a certain period and this celestial body itself. One can consider this link between the human being and all that belongs to the whole earth from most varied aspects. We will study the subject today from a single aspect and thence again form ideas about the actual being of man.

We know, of course, that man goes through his earthly life in successive incarnations, and that these bring him into a more intimate relation with the actual planet Earth than the periods which lie between death and a new birth. The periods that man lives through between death and a new birth represent for him more of a spiritual existence; at such times, he is more withdrawn from the Earth itself than in the time between birth and death.

To be more withdrawn from the Earth or to be more closely connected with it, means, however, from time to time to stand in a certain relationship to other beings. For what we call the regions of the world outwardly perceptible to the senses is, after all, only the expression for certain connections between spiritual beings. Though our Earth may look to physical sight what the geologists imagine, may seem to be only a mineral mass surrounded by a sheath of air, yet in the last resort that

is only the outer semblance. What actually appears as this mineral mass is nevertheless the bodily nature of certain spiritual beings. And again what we behold beyond the Earth, shining down as the world of stars, that too as we see it is only the outer sense expression for a certain association of Spiritual Beings, of Hierarchies. It is by virtue of the solid Earth, the firm ground upon which we live between birth and death, this physical external earth, it is through this that in the main we develop our life between birth and death. Through all that shines down to us from cosmic space, that sparkles to us as the star-world and that seems to concern us so little, with this we have a greater connection between death and a new birth. It is more than a picture, it is a reality of deepest significance if one says: Man descends from star- worlds to physical birth that he may pass through his existence between birth and death. We must not think, however, that the appearance of the universe which we have here on earth when we talk of the star-world is the same as what meets our spiritual vision in the period between death and a new birth. That which appears externally to man living upon earth as the star-world is then displayed in its inner being, its spirit-nature. There we have to do with the inner nature of what is outer nature for our earthly existence here. In fact we must say to ourselves: Whether we look down to the earth or up to the cosmos, what meets our sense-perception is always but a kind of illusory picture, and we only reach the truth if we go back to the Beings who underlie this semblance with the

different grades of cosmic self-consciousness.

Thus it is semblance, illusion, whether one looks upwards or down: the truth, the essentiality, lies behind the semblance. That illusion meets us above and beneath is connected with the fact that our life between birth and death, on the one hand, and between death and a new birth, on the other hand, is always threatened with the possibility of leaving the path of full humanity. Here on earth between birth and death we can become too closely related to the earth, can unfold an urge to find too great an affinity with the earthly powers. And likewise between death and a new birth we can develop an urge to become too closely allied to the cosmic powers outside the earth. For here on earth we stand too near the external symbolic expression, to what is clothed in physical materiality, we stand here, as it were, estranged from the inner spirituality. When we evolve between death and a new birth we stand fully within the spirituality, we live with it, and again we are threatened with the possibility of being swallowed up, of being dissolved in it. Whereas here on earth we are exposed to the threat of growing hardened in physical existence, between death and a new birth we are exposed to the possibility of drowning in spiritual existence.

These two possibilities are due to the fact that besides those powers that are meant when speaking of the normal orders of the Hierarchies, other beings are also in existence.

Just as the elemental beings are to be found in the three kingdoms of nature, just as man exists, as the nearer hierarchies exist of whom a genuine spiritual science says that they are there “according to their cosmic time,” so there exist other beings, who, as it were, unfold their nature at the wrong time. They are the Luciferic and Ahrimanic beings of whom we have often spoken. You will have already realised that the Luciferic beings are essentially those who as they now present themselves should have lived in an earlier cosmic epoch. On the other hand, the Ahrimanic beings as they now present themselves should live in a later cosmic epoch. Retarded cosmic beings are the Luciferic beings, premature cosmic beings are the Ahrimanic beings. The Luciferic beings disdained to take part with others in the age that was appointed to them; they are retarded, because they scorned to take full part in evolution. When they manifest themselves today, therefore, they are revealed as having stayed behind at earlier stages of existence.

The Ahrimanic beings cannot, so to say, wait till a later age in cosmic evolution to develop the qualities implanted in them. They want to forestall the time. And so they harden in their present existence and reveal themselves to us now in the form they should reach only in a later development of cosmic life.

When we look out into cosmic space and behold the totality

of the stars — what is this sight? Why do we have this view? We have this special sight, the appearance of the Milky Way, the appearance of the rest of the star-strewn heavens, because it is the manifestation of the Luciferic nature of the world. All that surrounds us shining and radiating is the manifestation of the Luciferic nature of the world, it appears as it does because it has remained behind at an earlier stage of its existence. And when we walk over the solid ground of the earth it is hard and solid because conglomerated within it are the Ahrimanic beings, beings which should only possess at a later time of their evolution the stage that they now provide for themselves artificially.

Thus it is possible that if we surrender ourselves to the sense world by gazing at the aspect of the sky, we make ourselves more and more Luciferic. When in the life between birth and death we have this inclination to gaze upon the heaven, this means nothing actually immediate and direct; it means a sort of instinct that has remained in us from the time before birth or conception when we were in the spiritual world and lived with the stars. We have entered then into too close a relationship with the cosmic worlds and we have retained this inclination — though indeed to surrender oneself to gazing at the physical star-world is not a particularly noticeable tendency of mankind. We develop this tendency when through our karma — which we always draw to us between birth and death — we have too deeply slept away

the time between death and a new birth, when we have developed too little inclination to live there in full consciousness.

If we immerse ourselves in the earthly life, on the other hand, that is directly developed here between birth and death. That is the actual Ahrimanic possibility in man's life. The Luciferic possibility is connected with what we acquire through our relationship to the illusory spirit-world; the Ahrimanic relationship which we form is due to our developing too great an inclination between birth and death towards the surrounding physical external world.

If we grow too strongly into a connection with the earth, so strongly that we never turn our thoughts to the super-sensible that lies beyond the merely terrestrial, then the Ahrimanic affinity appears in us.

Now all this has a deeper significance for the whole development of man's being. If between death and a new birth we are swallowed up, as it were, in the spiritual world and then later do not find the right balance between the spiritual and the material world, evolving with too strong an affinity to the extra-earthly, we can gradually come to an earth existence — can come even in the next incarnation to an existence in which we cannot grow old. Such things are now, in this age, reaching a critical point. That is the one possibility

that confronts us as a danger — the not being able to age. We can be reborn and the Luciferic powers can hold us back at the stage of childhood, they can condemn us in some way not to become mature. Those people who give themselves up all too easily to an ardent enthusiasm, a nebulous mysticism, who have a disinclination for severely contoured thinking and scorn to form clear concepts of the world, those people, that is to say, who scorn to develop inner activity of soul and go through life more or less in dream — they are exposing themselves to the danger in their next incarnation of not being able to grow old, of remaining childish in the bad sense of the word. It is a Luciferic attack that will break into humanity in this way.

Such human beings would then not descend rightly into earthly life in the next incarnation, they would not leave the spiritual world sufficiently in order to enter earthly life. The Luciferic powers, who at one time formed a connection with our earth, endeavour to unfold instincts in man that would make his earthly evolution come to a stage where men remain children, where they do not grow old. The Luciferic powers would like to bring about a condition where no aged people walked about on earth but only those who spent their life in a sort of illusory youth. In this way, the Luciferic powers would gradually bring the earth planet to the point of becoming *one* body with *one* common soul, in which the separate souls, so to say, were swimming. A common soul-nature of the earth,

and a common bodily-nature of the earth, that is Lucifer's aim for humanity's evolution. He would make of the earth a great organic being with a common soul in which the single souls would lose their individuality,

I have often explained that the course of earthly evolution does not depend on the mineral, plant, animal kingdoms, which are all, in fact, waste products of evolution, but on what takes place within the boundary of the human skin. The evolutionary forces of our planet lie within the organisation of man. If you remember this you will understand that what finally becomes of the earth cannot be learnt by forming physical concepts, such concepts have only a narrow, limited interest for us. In order to realise what will become of the earth we must know the human being itself. But the human being can enter into a union, a relation of forces with the Luciferic power that has united itself with the earth, and then the earth can carry too few individualised beings; it can become a collective being with a common soul-nature. That is what the Luciferic powers are striving for. If you take the picture that many nebulous mystics describe as a desirable future state, where they want to merge into the ALL, to vanish in some kind of pantheistic Whole, you will be able to see how this Luciferic tendency is already living in many human souls.

On the other hand, the Ahrimanic beings have also entered into a connection with our earth. They have the opposite

tendency. They act above all through the forces that drew our organism, into itself between birth and death, that permeate our organism through and through with spirituality, that is, make us more and more intellectual, imbue us increasingly with reasoning and intelligence. Our waking intelligence depends on the connection of the soul with the physical body, and when this is exaggerated and becomes too strong, then we become too similar to physical existence and *likewise* lose the balance. The inclination then arises which hinders man in future from alternating in the right way between earthly life and the spiritual life that lies between death and a new birth.

That is the goal for which Ahriman strives; he would hold men back in the coming earthly age from passing in the right way through earthly life and super-earthly life. Ahriman wishes to hold man back from going through future incarnations. He would like even now, in this incarnation, to cause man to live through everything that he can live through on earth. But that can only be done intellectually, one cannot do that in full humanity. It is, however, possible for man to become so clever that in his cleverness he can conceive of all that still may be on earth. In fact, many men have just such an ideal, that is, to form an intellectual concept of all that may yet come about on earth, But one cannot acquire the experiences that are still to be passed through in future lives. In this life, one can only acquire the pictures, the intellectual pictures, and these then become hardened in the physical body. And then

man reaches a profound disinclination to go through future incarnations. He positively sees a sort of blessedness in not wanting to appear on earth again.

I have often pointed out that oriental culture has fallen into decadence and Ahriman is particularly able to create this deviation in the decadent East. While the Orientals are inwardly under the influence of Lucifer, Ahriman can approach their nature and implant in them the inclination in a definite incarnation to wish to have done with earth existence and not appear again in a physical body. The Ahrimanic approach is the more easily accomplished since the Oriental is already under the power of Lucifer. It can then even be placed before men as an ideal by certain teachers, who are in the service of Ahriman, that in a certain incarnation, before the earth itself has reached its goal, they should have finished with physical existence on earth.

Certain theosophical teachings have slavishly borrowed various things from the modern decadent Orient. Among these tenets appears one which has never in any way been taken over into our anthroposophical conception, namely, that it even denotes a special grade of perfection for a human being to appear no more in an earthly life. That is an Ahrimanic impulse and one in fact, that can also bring about something of a terrible nature. The earth could reach the point not, as desired by Lucifer of becoming a great unitary

organisation with a unitary soul-nature, but of becoming over-individualised. Men would someday reach a stage of Ahrimanic development where they would certainly die, but the terrible part would be that, after they had died, they would become as like the earth as possible, would continue to cling to the earth, so that the earth itself would become merely an expression of separate individual human beings. The earth would become a sort of colony of the single individual human souls.

This is what Ahriman strives to do with the earth: to make it entirely an expression of intellectuality, to intellectualise it completely. It is absolutely essential for mankind to realise today that earthly destiny depends on man's own will. The Earth will become what the human being makes of it. It will not be what physical forces make of it. These physical forces will die out and have no significance for the Earth's future. The Earth will be what man makes of it.

We are living in a decisive hour of earthly evolution in which humanity can choose one of three paths. One can live in nebulous mysticism, in dreaming, in an infatuation for things of the physical, senses, that is, in going along in a muse — for life in material nature is indeed only musing and brooding — in a sleep condition in which one passes through life without clear ideas. That is one of the tendencies to which man may incline.

A second tendency would be for men to permeate themselves entirely with intellect and intelligence, to gather together as it were everything that intellect can gather together, to scorn all that poetry and phantasy can spread over earthly existence, to turn everywhere to the mechanical and to dried-up pedantry. Men stand today before the decision either to become spiritual voluptuaries entirely sunk in their own existence — for whether one submerges in one's own existence through nebulous mysticism or material desolation is ultimately only two sides of the same thing — or else to consider everything prosaically, to bring everything into a routine scheme, to classify and correlate everything. Those are two of the possibilities.

The third possibility is to seek for the balance, the equilibrium between the two. One cannot speak of the equilibrium in so definite a way as of the two extremes. One must strive for equilibrium by not being too strongly attracted by either, but pass through the two in a proper balance of life, letting the one be regulated and ordered by the other.

This cosmic hour of decision stands before the human soul today. Man can decide to follow the Luciferic temptation and not let the earth complete its evolution, to let the earth resemble the Old Moon, or rather make it a caricature of the Old Moon, a great organism with an individualised dreamy soul, in which the human beings are contained as in a

common Nirvana. Or man can become over-intellectualised, give up the common possession of the earth, desire to have nothing in common, but ossify the body and make it sclerotic by permeating it with too much intellect. Man can decide whether to make the body a sponge through nebulous mysticism and sensuality, or make it a stone through over-intellectuality, over-self-sufficiency. And modern humanity looks as if it did not desire the balance between the two alternatives, but wanted the one or the other.

We see on the one hand an ever-increasing expansion of the Western instincts which aim at intellectuality, self-sufficiency, pedantry, and form opinions in such a way that intellectualism is pressed too strongly into the body. On the other hand, we see the danger threaten from the East that men burn up and consume the body. We see it in the conceptions of the decadent Orient and we see it — only another aspect — in the frightful social developments arising in Eastern Europe. The hour of decision has already arrived. Mankind must decide today to find the equilibrium. And the actual task set before man can only be recognised from the depths of spiritual-scientific knowledge. One must study those ideas that can show what possibilities of evolution lie before mankind in two directions, On the one hand we have the merging in Nirvana which has in fact become a “sacred doctrine of the Orient” — though far removed from the ancient conception of Nirvana which meant a striving for equilibrium

out of the old clairvoyance. The Nirvana as now conceived by the decadent Oriental is the world of Lucifer. On the other hand, what the modern Western civilisation is striving for — in so far as it does not fill itself with the knowledge of Spiritual Science — is the mechanising of the world, a continuous striving to make the processes of human existence mechanical. Ahrimanising on the one hand — Luciferising on the other hand.

I described lately from a certain aspect the chaotic, unorientated life of recent times and if this should continue then undoubtedly humanity would become Ahrimanised. This process can only be checked if the conception of the spiritual world is brought into the over-intellectual life, the over-individualised human existence completely saturated with egoism. This concept of the spiritual world is needed everywhere, but above all it is necessary for a spiritual impulse to enter the different sciences. Otherwise it will gradually come to the point where the various sciences rule mankind like some abstract authority. Humanity will become totally Ahrimanised by these different sciences which encircle man with authoritative power. It is especially important at the present day when social life problems are so thrusting at human evolution to lift up the gaze to the connection of man with his planetary life.

Within the old religious Faiths man's conception of this

connection with the spiritual world is outworn and stunted. It is stunted to a merely abstract intellectual acknowledgment as, for instance, the evangelical Confession threatens to become, or stunted to an external power-principle as the Roman Faith. Those are in fact only other expressions for what is drawing near man to seduce him. It is essential, however, for man to find his inner orientation and to acquire an inner impulse so that the view may be unimpeded of what links him to his planet and through his planet to the whole cosmos. Men must feel again that Geology is not knowledge of the earth. A colossal mineral mass on which are watery oceans and which is surrounded by air is not the earth, and what surrounds us as Milky Way and suns, that is not the universe, The universe is Ahrimanic beings beneath, Luciferic beings above, which appear through the outer sense-illusion, and Beings of the normal Hierarchies to whom man raises himself when through both sense-illusions he comes to the truth; for the actual Beings do not appear in the external sense-illusion, they only manifest themselves through it.

The man of today must recognise this: I can consider the earth. If I am able to interpret what appears on the earth below as the emanation of Spiritual Beings then I perceive what lives in Cherubim, Seraphim, Thrones. But if I am unable to form a spiritual picture of what lives on the earth, if I surrender myself to the illusion of its material appearance, then I remain geologist. I cannot swing myself up to

geosophist, then my being becomes Ahrimanised. And if I gaze up to the star-worlds and only form concepts of what I see physically, then I make myself Luciferic. If I am able to read the Spirit in what appears to me in outer semblance. if I can say to myself: Yes, I behold stars, I behold a Milky Way and suns, they inform me of Kyriotetes, Exusiae, Dynamis — Spirits of Wisdom. Powers, Mights — then I find the equilibrium.

It is not a question of talking of cosmic beings as superior to earthly beings, the point is everywhere to penetrate the sense-appearance to the genuine essentiality, to that essentiality with which we as men are really connected. Sense-appearance of itself does not deceive us. If we interpret sense-appearance in the right way, then the Spiritual Beings are there, then we have them. Sense-appearance as such is not deceptive, it is our concept of it that can be deceptive, through our too close relationship with the earthly between birth and death on the one hand, through our too close relationship on the other hand with the extra-earthly while we dwell there between death and new birth.

If man confines himself to what has gradually formed within our civilisation he experiences hardly anything of such views. And our civilisation has totally forgotten that it was once different. People read today even with a certain eagerness what was written about Nature in the twelfth, thirteenth

centuries but they do not read it with enough discernment. If they read with discernment they would realise that the time in which man thinks as he does now is only a few centuries old. They would see that people thought differently about things of the outer world in the eleventh, twelfth, thirteenth centuries, even in the fourteenth century; that in the stone, in the earth, they did not see stone, earth, but the body of the divine-spiritual. And in the stars they certainly did not see what one sees today but the revelation of the divine-spiritual. It is only in recent centuries that man has merely a geology and a cosmology but not a geosophy and a cosmosophy! Under the cosmology he would become Luciferised, under the geology he would become Ahrimanised, unless he saved himself by finding the equilibrium through a geosophy and a cosmosophy. And, in fact, since man is born out of the whole universe all this together is needed to give Anthroposophy. Anthroposophy consists of these different “sophies,” cosmosophy, geosophy, and so on. We only understand man aright when we know how to bring him into a spiritual connection with the universe. Then we shall not look for him in a one-sided way in his relationship with light, levity, which would mean servitude to Lucifer, nor one-sidedly in his relationship with gravity, a servitude to the Ahrimanic powers, but endeavour to pour into his will the impulse to find the equilibrium between levity and gravity, between inclining to the earthly and inclining to the Luciferic. Man must reach this balance and he can do so only by again acquiring the super-

sensible in addition to his sense-concepts.

Now, still something of a complete paradox: Bring before your soul what has just been said, and how man must know of it so that he can come to a decision in this world-age; assume that one must actually speak of a possible Ahrimanising and Luciferising of the world. Bring this before your soul as a weighty matter for humanity. Then take what you read today in popular literature, what reaches your mind from lecture rooms and other educational institutions, and observe the immense disparity, then you will see what is required if men are to come out of the present decadent life to what is of urgent importance. Serious work in spiritual fields is urgently necessary and this can only be accomplished if one resolves to take earnestly such ideas as we have again discussed today.

Tomorrow we will continue further.

Responsibility of Man 2

The ideas which we have drawn from various sources concerning man's inclination to the Luciferic nature on the one hand, and to the Ahrimanic on the other hand, have shown us how essential it is for him to find a balance between them. Both tendencies, the Ahrimanic and the Luciferic, are false paths and man must find the equilibrium. Now a question may arise which is a difficult problem of knowledge and conscience for modern humanity. The question is this: how does one find this equilibrium, this state of balance, so that one need not succumb to the Luciferic danger or to the Ahrimanic?

The answer to this question must be given in different ways for the differing periods of human evolution; for we must know how in a particular epoch men are drawn more to the one or the other side. We have a general idea of what attracts man to the Luciferic tendency or the Ahrimanic, but we must bring it once more definitely to mind in relation to our own age.

Since the beginning of the Fifth post-Atlantean period, that is, since the fifteenth century, both the intellectual life and the social life among civilised peoples have essentially changed in comparison with earlier times. Intellectual life has increasingly acquired a character where the human being himself is definitely excluded from a world-conception. Man examines nature, and the greatest progress has been made by modern mankind in natural science. But the characteristic

element is this, namely, that the actual knowledge of the human being has not only made no advance through the knowledge of nature, but has in a certain sense been cast out of human knowledge. Man has an excellent knowledge of everything else in the world, but he no longer knows himself. He has studied the stages in the animal kingdom, has founded his evolutionary theory on this, and believes that he understands how the different orders have evolved from the most elementary to the more perfect. He then adds man to the sequence, applying to the human being all that he has learnt about the animals. People arrive at nothing new that would explain the being of man, they seek the elements of explanation within the animal world and simply say: Man is just the highest stage. Nothing particular is said about the human being; he is just the highest stage. And this includes all human characteristics and is said with an instinctive obviousness. The result is that there is absolutely no real knowledge of man.

This particular sort of knowledge prevails not only in the various sciences but has already become accepted in the widest circles throughout the world. It has become something that the man of today absorbs with his newspaper reading. And if he does not absorb it with his newspaper, then in some other way, for in fact it is already inoculated into children at school. This character of modern science has more and more become general property and it fills people with ideas and

concepts that constitute their general state of mind. Man reaches a certain consciousness of the world but in this consciousness he himself is omitted, That is the one thing.

The other is modern social life. You need only study the social life that obtained in times that preceded the fifteenth century. The world was filled, so to say, with judgments that were derived from an ancient and honoured social wisdom, and were the property of all men in common. One did not judge for oneself what was good or bad. Nor had one any doubt about it, for one grew up in a social order that possessed a common judgment on good and bad, whether it had reference to the people or to religion. Man decided whether he should do this or that out of this common judgment, out of something hovering authoritatively over the social order.

Much of what was at one time far more intensely established in the social order of humanity, we have today merely in our language, and since our language has in many respects become phrases we have it in the phrase. Just recollect in how many cases and to what an extent people are accustomed to use the little word “one” — “one” thinks so, “one” does this, “one” says this, and so on, although in most cases it is merely a phrase and means nothing at all. The little pronoun “one” really has meaning only in the speech which still belongs to a people in which the separate member has

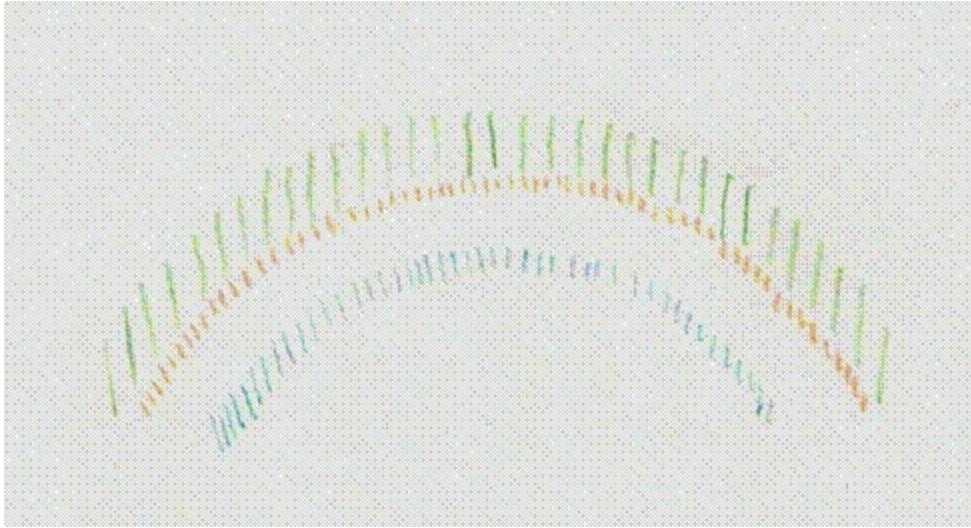
not become such a strong individuality as in our time, in which the words of a single person express with a certain right a common judgment.

The contents of the human soul which are gradually being given by the character of modern science and which have led man to forget himself in his world-conception, lead to the Ahrimanising of mankind in our age. And in social life that which leads man out of a life in common, which, for example, in industry has led him from the old interdependent life of the Guilds to the modern free economy, this leads to the Luciferising of man. Yet both are entirely necessary; both had to arise in the evolution of humanity. For in the earlier knowledge which man gained and which formed the constitution of his soul, man himself was always contained. In earlier times one could not gain knowledge of nature, for example, without at the same time gaining knowledge of man. One could not gain knowledge about Mars without at the same time getting to know in what way Mars has significance for human life. One could not gain knowledge about gold without gaining certain facts about man.

All that was human at that time has been thrust out. In this way one came to a pure concept of nature, freed from everything pertaining to man. This concept of nature had then to be the foundation for modern technics.

Modern technics can only furnish the great triumphs of recent times when it contains nothing but what a man can survey with his pure intellect. Look at any machine, look at any organisation of modern technical life, apart from the actual social life, and you will see that everything is organised in such a way as to exclude the human being from what is actually involved. Modern technology had therefore to have recourse to the expedient, although not conscious of it, of using merely the corpse of nature.

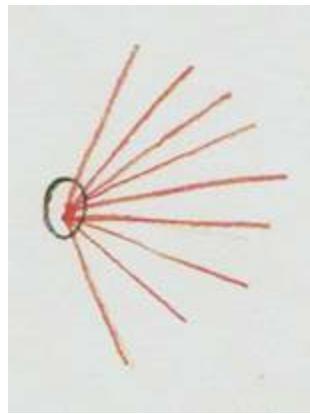
When we construct a machine, we break up the material that will form it, just as nature breaks up the human being when it makes a corpse out of the still animated organism. Everywhere in our mechanism we have the corpses of nature's existence. But man is not born from this corpse of nature of which our mechanical world consists, the world we have gradually produced as technics. He is born out of the nature that lives, that is alive even to the mineral kingdom. To this nature we have added in modern technics another nature, a corpse of nature. After the geological strata of the earth have been formed (see diagram, blue, orange) we have, as it were, superimposed a topmost geological stratum (green) over them, which consists of our machines and no longer contains anything of living nature. We work in the dead part of nature inasmuch as we have added modern technics to what was formerly there.



This is something that makes a shattering impression on a man who considers it in its full extent, particularly when he realises how detached modern mankind has made life, not only through external mechanical technics, but through the technical mode of thought.

Consider something like the end of the war which took place between China and Japan towards the close of the nineteenth century. What took place after the conclusion of peace as the necessary settlement? The Chinese Minister wrote an immense sum in millions on a cheque. This cheque was taken to a bank. Some subordinate official accepted it and purely through Banking procedure the cheque was the occasion by which the Japanese envoy in China received the vast sum of millions which the Chinese Minister wrote upon the cheque. Something took place there in a corpse-like — externally of course — one might say, in a shadowy corpse-like manner. Nothing else has been brought about by it except

that the credit of millions which the Chinese Empire up to then had had at the Bank of England had passed over to Japan through the writing and delivering of the cheque. What would it have meant if one had wanted by old procedure to pay these millions of war-damages which were simply credited to Japan through a cheque from China? I will even take the mildest form — paying in cash. What would it have meant if the whole of this money, supposing Chinese money to be what it is now, or was a short time ago, had had to be sent over from China to Japan? Thus, where one still has to do with realities the simplest form shows one what modern life has become relatively rapidly in the last third of the nineteenth century. Man's whole mode of thinking has been taken hold of by such things and has familiarised itself quite naturally. Intellectualism, which in fact Ahrimanises humanity, has become a matter of course.



On the other hand, man has had to experience in social life what has been experienced. Just as he could not have come to pure natural science without intellectualism, he would not have come to the consciousness of his freedom without what

he has gone through in the social life. Man has been hollowed out through the nature of modern science. He no longer knows anything of himself, he cannot understand the being of man. But on the other hand there has arisen in him the greatest strain and tension, the great demand upon his being to act from his own original impulse, for man is to act as a free being.

If one wants a symbol for what has really come about one can only say this: Man has increasingly lost the fulness of his being and become a total cipher, a blank in his own eyes. For modern natural science contains nothing of man. He has become gradually a total cipher and now in the cipher the impulse of freedom must stream out (see diagram).

That is the discord in modern man. He is to be free, that is, find the impulses of his nature and his actions within himself, but when he tries to penetrate to where these impulses are to arise and understand them, he finds a blank, a cipher, he is inwardly hollowed out. It is necessary for this to have come about, but it is also a necessity for modern humanity to come out beyond it again. For in this freedom lies the Luciferic danger unless one finds the equilibrium, and in the modern scientific life lies the Ahrimanic danger if one does not reach the state of balance.

How does one come to the state of balance? Here we must

indicate something that might be called “the Golden Rule” of modern Spiritual Science — that is good. Science had to arise in modern evolution, but it must be widened. It needs a knowledge of the human being, and this can alone be brought through Spiritual Science. It is no knowledge of man to dissect him and take the brain and the liver and the stomach and the heart, for then one only gets what is also to be found in the animal kingdom but in a somewhat other form. All that is of no real value for the knowledge of man as such. Only the knowledge of man gained from Spiritual Science has value. The moment one knows that the human being with his actual ego is rooted in the will, that his will-filled ego represents his actual earthly spirituality and that this in the earthly realm makes use of the metabolism, one has an essential fact from which one can proceed to study the human metabolism and its specification throughout the organism. One comes from the spiritual element to an understanding of the human bodily nature. One must learn to know the rhythmic system and how it is expressed in the shaping of the course of the breath, the course of the blood, and one must break with the superstition that the heart is a pump which somehow drives the blood through the organism like a flood. One must learn that the Spirit is at work in the blood-circulation and that therefore rhythm there lays hold of the metabolism, causes the blood-circulation and then, in the course of human development, in the very embryo, plastically moulds the heart out of the blood-circulation, so that the heart is formed out of the blood-

circulation, out of the spiritual. If one then learns to know how in the nerves-senses-system the life of concepts breaks down again the metabolic process, if one recognises the nerve as something that is left behind from the conceptual life, then one sees into the human being in a way in which one cannot penetrate the animal, for in the animal all these things are quite different.



The materialist imagines that here is a nerve (see diagram, red) and this nerve produces something as a picture. No, that is not the reality. In reality the conceptual life proceeds, and while it proceeds it destroys the organic matter, creates, as it were, a groove of waste matter within the nerve (black). That is a deposit created by the life of concepts, something excreted from the organism. And the nerve is the excretory organ for the conceptual life.

In the materialistic age people have used a materialistic comparison — that the brain excretes thoughts as the liver excretes gall. That is nonsense, for the reverse is true. The brain is excreted by the thoughts, separated off continually and continually replaced by the metabolic organism. A modern scientific man will not be able to find anything right in such an idea; he will say that it all refers equally to the animal, the animal has a brain and such and such organs, and so on. This shows, however, an ignorance of himself; anyone who speaks like this of man and animal makes the same mistake as a legislator would make if he had all the razors to be found at all the barbers of a town carried to the restaurants, since he connected with a knife solely the idea of eating and concluded that an instrument formed in a certain way could only have one purpose.

The important point is to recognise that the organ in man does not fulfil the same service as in the animal; moreover the whole mode of observation which I have just employed in its most elementary elements has not at all a similar meaning in the case of the animal. It is precisely the knowledge of what man possesses out of the spiritual as material organs that is so immensely important; this concrete self-knowledge is the essential point. All the idle talk and chatter of the various mysticisms of today which proclaim that man must grasp himself inwardly, all this dreaming is nothing; it leads not to a real self-knowledge but only to an inner pleasant feeling of

wellbeing. Man must study with patience and industry how his different organs are plastically formed out of the spirit.

Genuine science must be based on the spiritual. One must take man as he stands before us and imitatively model him plastically, as it were, out of the spirit. That is the one thing.

While humanity lives today as it does, letting authoritative sciences issue from the various establishments, there exists in the spiritual worlds a *sacred decree*; external science must be supplemented by the science of the knowledge of man' It will be disastrous for mankind if it receives only external science, The Mysteries existed in ancient times in order not to let anything harmful approach man, but that is not compatible with the modern spirit. Mankind therefore in its conscious members must care for what was formerly cared for by outside powers. Those personalities who have come to understand something of these things must take care that the different sciences cannot cast their shadows, by confronting the shadows, which would darken humanity, with the light of a real, genuine, concrete self- knowledge of man. Sciences without this self-knowledge are harmful, for they Ahrimanise humanity-, Sciences with the counterpart of human self- knowledge are beneficial, for they lead mankind in reality to what it must reach in the immediate future. There should be no science which in one respect or another is not brought back to the human being. There should be no science which is not followed up right into the inmost being of man, where, if

it is thus followed up, it first acquires its true meaning.

Thus, through this actually concrete self-knowledge one arrives at the equilibrium that the sciences have destroyed. Present-day man is for the most part not in the least interested in what sort of being he is in the world. If he wants to be particularly profound he lets himself “prattle” about being some sort of little god or the like — without having any real idea of the god. It is of little interest to him, however, how his individual human form is formed out of the whole universe.

The social life becomes Luciferic if it leads purely to the promotion of freedom inside that which has become nil, blank. Man will not be a nil to himself if he comes to a real self-knowledge, for then he will know how the whole structure of the universe creates an image of itself in what is within his skin, how every human being carries inside his skin a product of the whole world, The impulse of freedom is brought to equilibrium in the social life if we learn what underlies the world as spirit, if we get beyond the merely material view of the world which is characteristic of the development of knowledge during recent centuries.

Man has been lost. The outer world has become empty of man. In external astronomy we observe the sun, the planets, the fixed stars, the comets; they seem to pass through space as some kind of objective bodies. We seek their laws of

motion. There is nothing there of man. Read my *Occult Science* and bring before your mind the description given there of world evolution. Directly you read of Old Saturn you are reading nothing described by modern astronomy, but at once you read of what appears as the first rudiments of the human being. In the description of Saturn is contained all that existed as the first rudiments of humanity during the Saturn evolution. With the history of world evolution you follow at the same time the whole of human evolution. Nowhere do you find there a world devoid of man. What you yourselves are is to be found described stage for stage in the evolution of the world itself.

What is the consequence? If you go into what modern science gives you about some sort of ancient mist which then conglomerated into a ball from which our present world is supposed to have arisen, but in which the human being cannot be found, you have nothing human in it at all, it all remains purely intellectual. You find something there that can interest your head, but it does not grip your whole nature. Your whole human being can only be gripped by a knowledge which contains this human being. In fact it is only the indolence of modern man, who, when he takes in something, is not at all accustomed to develop feelings and will-impulse as well. If someone reads this evolution of Saturn, Sun, Moon to the Earth and then further reads the perspective for the future, it is indolence if, in spite of its all being given in pure

concepts, he does not feel stimulated in his feelings, if he does not feel; There I stand in the world, there I am together with this whole world, there I know myself to be one with this whole world!

This knowledge of oneself as being one with the world distinguishes the knowledge of the world given through Spiritual Science from the view of the world that obtains today. But let that permeate the men of today in whom it is lacking, let men be filled with the consciousness of belonging to the whole world, then a social spirit can emerge that can lead men forward. Whereas what has arisen and could indeed lead to the claiming of freedom, but gives no feeling of responsibility, this has only brought men to the point of producing the chaos in which we are now living. Luciferising can only be prevented if men recognise their position in the cosmos, if they penetrate not only the physical nature of the cosmos, that which is given to the senses, but the spiritual element as well, feel themselves as spirit in the spirit of the universe. This realisation of man's connection with the spiritual world gives rise to real social feeling, it enables man to fructify the social life on earth.

What the feeling of freedom has produced in man's social life has led above all to Luciferising, though modern men may feel nothing of it. But in the spiritual world in which we are all the time rooted, there stands again a *sacred decree* which

proclaims to man: You must not allow the impulse of freedom to remain without a feeling of the cosmos! Just as the knowledge of man must be added to the external sciences, so must cosmic feeling be added to what has evolved as social life in our time.

These two, knowledge of humanity and feeling with the whole universe, give man equilibrium. And this he can find if in the most modern sense he really grasps the Christ-Mystery, grasps it as Spiritual Science can give it to him. For there we speak of the Christ as a cosmic Being Who has descended to earth out of the infinities of the universe. We learn to feel cosmically and must only seek to give this feeling a content. This we can do only through Anthroposophy, otherwise the Christ-concept too is empty for us. The Christ-concept becomes phrase unless it becomes something through which we understand the cosmos itself, humanly.

Just feel how from a universe that contains the Sun described by modern Astronomy and the spectral-analysis described by modern Physics — feel how from such a universe the Christ could not have descended to earth. One who adheres merely to this description of the cosmos as knowledge, can attach no meaning at all to any true, real Christ-Being. Such a Christ remains empty or becomes such as Harnack imagines. To learn to know and to feel the Christ today as Cosmic Being one needs the history of evolution that

looks for man through the Saturn, Sun, Moon periods. There, where the human element is within the cosmos, one finds also the knowledge which permits the Christ to come forth from the cosmos. And if one learns to know how man's material part, what lies within his skin, is created out of the spiritual, then one learns to know him in such a way that one learns to know the Mystery of Golgotha, the incarnating of the Cosmic Christ in the individual man. Such a human being as modern science — from mathematics to psychology — can describe would find it impossible to imagine that the Christ had in any way incorporated in him. In order to understand this one must come to real self-knowledge. There is no Christianity today which can be accepted by the modern mind except through the self-knowledge and the cosmic knowledge of man which are given by Spiritual Science.

The nature of these connections can be discovered throughout our anthroposophical literature, and they should be compared with what is essential in our time for the progress of mankind. What people have received up to now in various ways from education and custom, they like to have on the one hand as a sort of shadowy abstract knowledge for Sunday, but would then prefer to regard the rest of life as quite apart from this knowledge — not basing their life on it. Any deeper need of the soul is met by the Sunday pulpit, any external requirements, by the State. Both are accepted traditionally and no thought is given as to where one must

come if this traditional acquiescence were to continue.

I have constantly and from very many aspects pointed out the gravity of our time. Today I wished to indicate how the whole course of scientific life must not be pursued further unless every science is illumined by self-knowledge, and how social development must not be tolerated unless a cosmic feeling is introduced, a conception of the universe in which the human being is present in the conception itself. It is characteristic of Anthroposophy that when we study it we perceive the whole universe in the single human being and when we contemplate the world we find that everywhere it contains man.

Such things are no doubt reminiscent of Inspirations and Imaginations which humanity has had in the past, but they are not renewals of an external kind, they are drawn forth from the consciousness to which mankind is actually summoned today out of the spiritual world itself. What man sees around him in this physical world does not simply happen of itself. Man is standing within the spiritual world just as he stands as physical organism within the physical world. And something is happening, something is going on in this spiritual world in which he stands. According to what man is has he a meaning for the events of the spiritual worlds.

Let us suppose that someone only considers what goes on

around him in the physical world; at most he pays a certain heed to a traditional faith which, however, has no relation to the world and only talks abstractions, and that this man now engages in traditional science, He can pursue this science, empty as it is of man, he can fill his soul with it as millions and millions today cram themselves with it more or less consciously. In this way, however, men stand likewise in a world of the Spirit, for cramming ourselves full with this science is of significance too for the spiritual world. What significance has it for the spiritual world? If that goes on in the same way then *Ahriman* reaps his reward. For he is the spirit who slinks eagerly round modern educational establishments and would like to keep them as they are; for that serves his interests. The Ahrimanic being, this cold ossified, bald-pated Ahriman — to speak figuratively — slinks round our modern educational centres and would like them to remain as they are. He will certainly lend his assistance if it is a matter of destroying something like this Goetheanum.

On the other hand, in the social life in which men establish their earthly claims without a feeling of the cosmos, and inasmuch as they only speak of these earthly claims without being penetrated, inflamed and inspired with the cosmic consciousness — here actually the Luciferic beings come into their own. There we see how Lucifer lives. I cannot here use the picture, which is a picture but yet is born actually from genuine Ahrimanic concepts, the picture of the ossified,

slinking, bald-pated *Ahriman*, who slinks round educational institutes and wants to preserve them as they are. This picture would not apply to the nature of Lucifer. But another picture would apply: Let opinions be expressed out of mere egoism, with no feeling of the cosmos, even with good will and well-meant social intentions, then the true nature of Lucifer breaks out from what is being expressed. With the social demands that are promoted in the world without cosmic feeling, man spits out of himself what then becomes the beautiful *Lucifer*. He lives in men themselves, in their stomachs, ruined through the social mis-instincts — understood spiritually — in their ruined lungs, there lives the Luciferic source. It wrests itself free, man spits it out of his whole being and hence our spiritual atmosphere is filled with this Luciferic nature — filled with social instincts that do not feel the connection of man with the cosmos. The bald *Ahriman*, lanky, skeleton-like, haggard, slinking round our abstract culture on the one hand, on the other hand that which extricates itself slimily out of man himself and assumes the semblance of beauty by which man is deluded, these are pictures — but they are the realities of our time. And only through self-knowledge and only through a feeling of the connection of man with the cosmos does man find the balance between the ossified and the semblance of beauty, between the bony Being and the slimy Being, between that which slinks round him and that which wants to extricate itself out of him. And this equilibrium must be found. The fruit of the culture, the civilisation of modern times, is, in

fact, nothing else than what one could call the marriage between the bony and the slimy. Man is living his life in such a way that civilisation is entering on the Spengler-prophesied downfall. As a matter of fact, Spengler could only describe the world in the way he does, for he has before him the world that has arisen out of the marriage of the bony with the one covered with slime. But man must find the equilibrium.

The times are grave, for man must become man. He must learn how to get rid of the bony as well as the slimy and become man, become man in such a way that the intellect is permeated by the heart and the heart warmed through by the intellect. Then he will find the equilibrium. And then in fact man will neither sink into — speaking spiritually — slimy mysticism nor bald-pated science, but will open himself to what is man, what I perhaps may call, after having characterised it, the Anthroposophical. That stands in the middle, the truly human, the Anthroposophical, it stands really in the midst between these two opposites into which civilisation has gradually come. The Anthropos is in truth when he really manifests his being, neither the ossified nor the slimy; he is the one who holds the balance between the intellect and the heart. That must be sought for.

What must be grasped today out of the very depth of human and cosmic existence, you will understand when you think over the two pictures which I have set before you, purely

as pictures. They are meant as pictures, but as pictures that point to true realities.

We will speak further of this.

Responsibility of Man 3

I should like today to put before you a kind of summary of facts that we already know from one aspect or another. They must, however, be brought to mind again and again if we would form impulses out of the depths of the knowledge of Spiritual Science for what is necessary to human activity in the present day.

I have often spoken to you of the different streams working together to form the whole world in which the human being is placed, and we know the terminology: Luciferic, Ahrimanic, and that which, as it were, is the state of balance between those two and which is best expressed by speaking of the Christ-stream. You know indeed that the central Group of our Building is to bring to expression this very mystery of the trinity of the three aspects — the Luciferic, the Ahrimanic, and that of the Christ.

When we consider man, who is ultimately the confluence of the forces of the cosmos, we can plainly see how these three streams work through him. We know that we have to distinguish what in the main — you know how that is to be understood — is the Head-organisation, the bearer of the nerves-senses system. We must then distinguish the Rhythmic-system which includes, as its most important part, the breathing rhythm and the blood circulation, that is to say, all that takes its course rhythmically. And then as the third

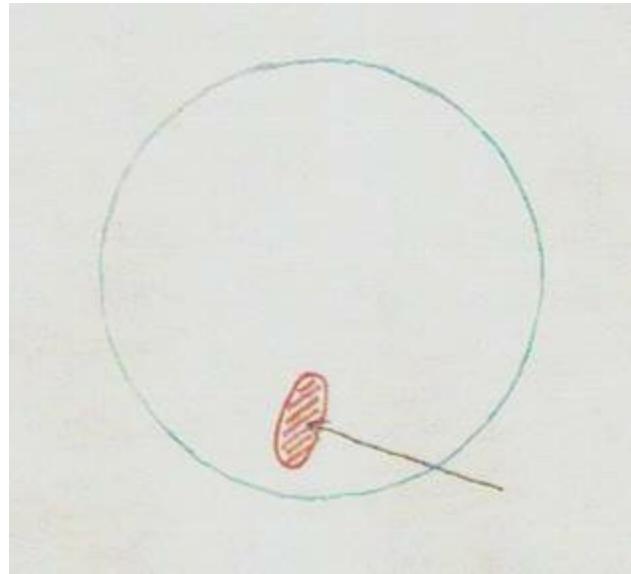
principle of external man we must consider the Metabolic-system which is intimately connected with the development of the limb-system. We know moreover that we can conceive this trinity of man from the aspect of the soul. For the nerves-senses organisation is in essentials the bearer of the life of thought, of concepts. The rhythmic organisation is the bearer of the feeling-life, and the metabolic organisation is the bearer of the life of will. Now let us be clear about the following: We only possess a real day-consciousness, a consciousness fully permeated by light, by virtue of our nerves-senses system, and the life of concepts that develops in it. The rhythmic system, or we can also say the breast system, is the bearer of the feeling-life; feelings are developed in the middle part of the soul. And the bodily basis for the feelings is the rhythmic system. We have often shown that the feeling system is not permeated by clear bright consciousness in the same way as the conceptual life. If we examine the soul-life of man without prejudice we can only say that the feeling-life has no greater clearness of consciousness than the dream. Dream-life with its pictures and feeling-life are equally conscious and equally unconscious. They only seem different because the life of feeling is not experienced in pictures but only in the quality of the soul which forms no pictures. Dreams live in pictures and they are thus differentiated; in intensity of consciousness, however, they do not differ from each other.

Completely wrapped in unconsciousness, like man's state

between going to sleep and waking, is the will-life with its bodily basis of the metabolic-limb system. In respect of his life of will man is a completely sleeping being, even if wide awake. When he wills he really only sees what is brought about through his will, he has this before him as he has anything else. But what is actually active in the will, the inner soul-experience and willing, that is actually slept through, as the feeling life is dreamt through.

Now let us consider this sleeping will-life, consider it from the bodily aspect, this sleeping metabolic and limb-life. Man in his whole being stands not merely in the surrounding world of physical nature; he stands in a spiritual world as well. He stands with his whole being, no matter to what degree of consciousness this being has advanced, within the spiritual cosmos.

If we now look at the will, we can say something of this sort: If that is the spiritual cosmos (see diagram, circle) which, at the moment I will not characterise further — you know “spiritual cosmos” is very universal, one can always take only a part of it — then this (red) would be a certain part of the spiritual cosmos, namely, that to which our will-life, metabolic-limb-life, mainly belongs.



If you think of the will-life separated out of man psychically and the metabolic-limb system bodily and ask how that is incorporated into a spiritual cosmos, then this whole relationship to a spiritual cosmos shall be represented to begin with through this diagram. And the question arises: What is this white? We know that the red is man's will regarded from the aspect of the soul, or the metabolic-limb life from the aspect of the body, but what is it to which this life belongs? I should like to express myself in another way. If you consider some member of the human organism, the liver, for instance, then you will say to yourself: this liver belongs to the whole organism and has a significance within the whole organism. In the same way, within a great organism, a world-organism, which is here represented white, we can consider as a member the whole human metabolic-limb system, the will-system. And then the question arises: What is this great cosmic organism in which is embedded, so to say, the human

will-life, the metabolic-limb life?

You see, that in which man is embedded with regard to his third member is the cosmic life of those Beings whom the Bible calls the Elohim. Really and truly, just as we live in outer nature which we perceive through our senses, we live in the life of the Elohim with that part of our being whose activity we actually sleep through.

Now we will speak of these things more exactly; I want at first only to characterise them to you. Let us consider the life of the Elohim in the whole cosmic evolution. If you re-read my "[Occult Science](#)" you will find that they are the Spirits of Form, and that they ascend from former stages of evolution. If we go back to the earlier evolutionary stage of the cosmic Moon-existence, these Spirits of Form were there Archai, Original Forces, Primal Beginnings. If we go back to the Sun-existence they are there Archangels; and if we go back to the Saturn existence, they were there Angels. Thus they have ascended since that time and have come to the Elohim existence, to the existence of the Spirits of Form.

When we look at our human evolution and say to ourselves: We too are evolving; when shall we reach the height at which these Spirits are now? We shall be at this height when we have gone through the Jupiter, Venus, Vulcan existence and are in that existence which follows after. If you add together

what I have described in my *Occult Science*, you have seven successive evolutionary stages, one could say seven successive evolutionary spheres. And the Spirits of Form have entered the eighth evolutionary sphere.

Saturn-existence	1	5	
Sun-existence	2	6	
Moon-existence	3	7	
Earth-existence	4	8	(Elohim)
<hr/>			
Jupiter-Existence	5		
Venus-existence	6		
Vulcan-existence	7		
<hr/>			
(Man)	8		

That characterises the position of the Elohim. As the Earth

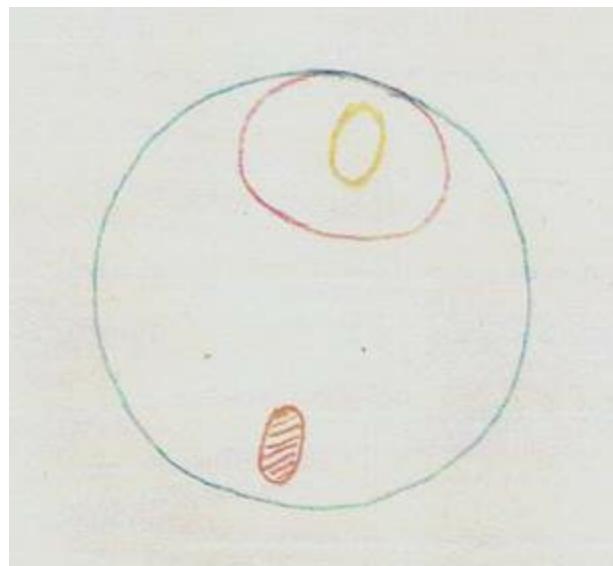
came into being they were at the stage which for us human beings is characterised as the Vulcan existence. They ascended into the eighth sphere. Wow the great question, the great cosmic question, was: How does it stand, or how did it stand within human beings during this Earth-existence? You see, as man was formerly a member in the evolution of the Elohim, he was in the position of remaining such a member. The Elohim evolved during the Saturn, Sun, Moon evolution to the stage which I have now described to you. There they carried in their womb, as it were, the human being as you find him depicted in my "[Occult Science](#)." But all that I described there rested in fact in the womb of the Elohim. It is described in the same way as if I were to describe to you the development of the liver. If it were described in its stages, it rests in fact in the womb of the human being. And the whole development of man, as I have described it, rested in the womb of the Elohim.

Now when the Earth came into existence, there was the question: Will man now remain simply an inseparable member in the great organism which mounts to its eighth sphere, the great organism of the Elohim, or will he develop to freedom and become independent? This question of whether men should become independent was decided through a most definite cosmic act. In respect of our will-system psychically and our metabolic-limb system we are indeed parts of the Elohim, there we are asleep. There we are not separate. We

are separated, severed, in respect of our head-system.

What occasioned this severance? It came about through the fact that certain Spiritual Beings who by a normal evolution would also have become Elohim did *not* become Elohim, they remained behind at the stage of Archai or Archangeli. We can say, therefore, that they are Beings who, if they had advanced normally, could have been Elohim. But they did not advance normally, they stayed behind. They belong, when we regard them occultly today, to the same sphere to which the Angels, the Archangels, belong; but they are not the same nature as the Angels or Archangels or Archaic. They are actually of the same nature as the Elohim, the Spirits of Form, but have remained behind in their evolution and have fallen into the hosts of Angels and Archangels, manifesting themselves in the same sphere. Their activity has had to confine itself; they do not work upon the whole man, nor on what man has pre-eminently acquired upon earth, the metabolic-limb system, but they work upon the head-system of man. I will draw here the head-system (see diagram, rose) as the counter-pole of the will-system, the metabolic-limb system. Here the great cosmic organism of the Elohim is not active, but actively at work are the backward Elohim whom I will draw so (yellow), working in this sphere together with Angeloi, Archangeli and Archai. These Beings, the laggard Elohim, are actually opponents of the other Elohim. The other Elohim have separated man off from

themselves, but they would not have been able to give him freedom because they have an influence on the whole man. On the other hand, the laggard Spirits of Form restrict themselves to the head and gave man reason, intellect. They are essentially the *Luciferic spirits* and as you may see from what has been said, they are givers-of-will on a lower level. The Elohim give will to the whole man; they give will to the head. The head would otherwise be filled only with will-less concepts. Concepts only become rational by being penetrated with will and becoming the power of judgment. That has come about through these spirits.



You will perhaps realise from what has now been depicted from a certain aspect that one must not apply cut-and-dried ideas when one considers cosmic opposing forces. One must not simply treat the Luciferic spirits with scorn, turn a cold shoulder — if I may express myself so — but one must be

clear that these spirits are of an essentially higher order than man himself. In fact, they are not actually opponents of man, they are opponents of the Elohim because they have remained behind in evolution and confine themselves to the human head. That is what we must bear in mind.

If you picture what these Spirits would really attain if they had an entirely free hand with human evolution one comes to the following. When the Earth came into existence, there were the Elohim risen to their high rank while the others had stayed behind at earlier stages of evolution. These are in this way the bearers of what was pre-eminently imprinted into man from the past, from the Saturn, Sun, Moon existence, the bearers of what is to be implanted into man of the sublime past which we went through in the three former metamorphoses of evolution.

Since they have remained behind and set themselves in opposition, as it were, to what the Elohim purposed for the human beings of the Earth we can say of them: These Beings who are really Spirits of Form but who meet us in the spiritual world among the ranks of the Angels, Archangels and Archai imprint into man all that would like to keep him from descending to a complete earth existence. They would really like to keep him above the mineral kingdom. They would prefer man to experience only what is in the sprouting plant world, what lives in the animal world and in the actually

human world. But they do not want him to come down to the dead mineral world. And in particular they desire above all that he should have no contact with our technics. That enrages these Spirits. They would like to keep man in a spiritual sphere and not let him descend to the earth. In this way they are opponents of the Elohim, because the Elohim, who have made man solidly firm in the dust of the earth, as the Bible expresses it, have drawn him down into the mineral kingdom. But freedom, the freedom which man is to experience in the earthly element, actually does not depend on just those Spirits who would keep him free of the earthly,

Now, by means of the Elohim man has been established in the terrestrial mineral world and this has enabled still other spirits to gain access. Note carefully the difference between the Spirits of whom I have just spoken and the Spirits of whom I have still to speak. Those of whom I spoke earlier are in the spheres where the Angels, the Archangels and the Archai are to be found. We find them among the hosts of these Spirits and it is they who bring flexibility, mobile reasoning, into the human head, the activity of phantasy, art, and so on. But because man has been pressed down into the mineral kingdom, because the Elohim have given him an independence which is no full independence, for he experiences it asleep in his will and metabolic system — because of this, other Spirits have secured admittance. They smuggle themselves, as it were, into evolution. The Spirits of

whom I spoke before have been present throughout evolution, they have only stayed behind; they were not able to share in it but they are backward Elohim, present in the cosmos with the Elohim, only not willing to let man come quite down to earth. He has, however, come down to earth through the Elohim.

And now from outside came other Spirits. We find them if we direct the occult gaze to the Hosts of the Cherubim, Seraphim, Thrones. Of the Spirits actually belonging to this order some again have remained behind. They have not entered these hosts, they have only become Spirits of Wisdom. One can say of them that they would really like to begin quite a new creation' on the earth, they would like to preserve a thorough earth-man. He has been incorporated in the mineral kingdom through the Elohim and they would like to take this as a beginning and from then on carry evolution further. They would like to wipe out the whole past; "Oh dear, the past," they say, "that no longer bothers us; man has come down into the mineral kingdom, now let us tear him away from the Elohim, they do not need him, let us tear him away from the Elohim and begin a new evolution. Let him be the original member and then live on and on!" —

Those are the *Ahrimanic Beings*. They want to expunge the whole of the past and leave man with merely what he has gained directly on the earth.

You see how the Elohim take a middle stand; they would like to link the past with the future. The Spirits whom I described before would like to permeate man through and through with his lofty past. The other Spirits want to wipe out the entire past, take away from the Elohim what man is out of the dust of the earth and make a new beginning, make evolution only begin from the earth onwards, Away with this “balloon” of Saturn, Sun, Moon. None of that is to have any meaning for man. A new evolution is to begin with the Earth; this is to be the new Saturn, then a new Sun comes, and so on. That is the ideal of these Beings. They break into man's unconsciousness, into the will-life, the metabolic-limb-life, that is where they make their attack. They are that race among the Spiritual Beings who want to give man a special interest for the mineral-material, an interest in what is externally mechanistic. They would particularly like to destroy everything that the Earth has brought over from the Old Moon. They would like the animal world to disappear, the physical human world to disappear, the plant world to disappear, and of the mineral world only the physical laws to remain. Above all they would like human beings to be removed from the earth and to form a new Saturn out of machines, a new world purely of machines. In this way, the world should go on; that is actually their ideal. In the domain of external science it is their ideal to reduce everything to matter, to mechanise. In the sphere of religion these two polarities are plainly to be perceived.

In former times, as you know from other lectures that I have given here, men were more exposed to the Spirits of the first kind who work on the head-nature. Even in the time of Plato you find that if one spoke of the eternity of the human soul, it was especially of the pre-natal existence and what one actually remembered of this previous existence. That ceased gradually the further we come into the Middle Ages, until the Church entirely prohibited a belief in pre-existence. Today this belief is held by the Church to be heresy. Thus on the one hand there is a tendency to the knowledge of pre-existence, on the other hand the Ahrimanised Church which continues man's life only beyond his death and makes his future existence merely the fruit of what he is here on earth.

You have that as an article of faith — what a human being experiences here in physical life he carries with him through death. His soul always looks back to that. The whole succeeding life is actually only the continuation of what was here between his birth and death. That is precisely the same as what the Ahrimanic Spirits want. This is just the important question that lies before mankind today: Shall the Ahrimanic faith go on flourishing as if there were only a life after death, or shall the consciousness of pre-existence re-awaken and shall it then come to a union of pre-existence and post-existence through a centre balance?

That is what Spiritual Science must seek, the Christ-

principle, the equilibrium between the Luciferic-Ahrimanic — on the one side pre-existence and post-existence on the other. That is the weighty problem of the present day, namely, that after humanity has succumbed for a time to the Ahrimanic belief in a mere post-existence, we should unite with it the consciousness, the knowledge, of pre-existence, in order to come to a conception of full humanity.

Responsibility of Man 4

From the whole character of these presentations of anthroposophical Spiritual Science you will see how essential it is to understand that in the various spheres of existence different Spiritual Beings have inserted themselves, taking part in the work of those spheres, giving force and direction. It is necessary that humanity in our present age should be fully alive to the knowledge of this — that different spheres of existence are guided and directed by different spiritual Beings; for our civilisation has in the course of recent years lost this consciousness of the presence of concrete Spirit in life. In general, people will willingly talk of the Divine permeating everything, but such talk does not help to an understanding of the world which can provide a sufficient basis for life. It is, of course, quite true that in the last resort, every recognition of the spiritual must tend towards a unity: but if one perceives that unity too soon, one simply loses all real insight into the course of world-happenings. It is necessary, therefore, to leave off speaking in general in such an abstract way about the Divine, and learn to know the concrete spiritual guiding Beings in Nature and History, as we have done over and over again in the course of time. It is from this point of view that I should like to point today to certain really important and significant things at the basis of the constitution of our world.

I pointed out in the last lecture that certain Beings find

themselves together in the world for the purpose of building up and animating man, but that they find themselves in conflict. The old truth of the opposition coming from the Luciferic and Ahrimanic spiritual forces — this we put before our souls in the last lecture from a certain point of view, and now we will look at the matter once more from another aspect.

If we take our modern civilisation, which is now involved in such catastrophic events and manifests in such decadent forces, we shall find that what is essentially characteristic of it is the extension of *intellectual thinking* throughout the whole of humanity. One must really try to acquire an insight into the quite different constitution of man's soul throughout civilised Europe seven or eight centuries ago. It is intellectual thought which today is so prevalent everywhere, which permeates the entire soul-life of man and, from a certain aspect, will still continue to permeate it. The point now is that one must seek to unite with what is externally comprehensible concepts that belong more to the soul and spirit; for it is well if, from the aspect of the spirit, one really seeks to grasp and permeate external and material existence itself.

That which underlies thought in our organism consists in purely mineral processes that take place within us. Please understand me aright; those processes in us which are specifically of a human character, and those which we have in common with the animal and plant-nature, these are all

connected only indirectly, and not directly, with the fact that we have become intellectual thinking human beings according to the modern idea of the development of man. The fact that we have in us a firmly consolidated mineral constitution gives us the capacity for intellectual thought.

When we look at all those kingdoms of nature which are outside us in cosmic space, and which are also within us, we must say: Let us first of all contemplate the sphere of Warmth, of the warmth-Ether; we carry the effect of this Warmth-Ether in our own blood, and the activity of our blood consists essentially in the fact that our blood, as the carrier of warmth, guides these warmth-processes through our entire organism. Now our intellectual thinking does not depend in any way upon what happens in the sphere of warmth. Thus, when we consider the warmth-processes in the cosmos, we can say: These warmth-processes are also continued within the skin of our organism; but that which meets us in the cosmos as warmth-processes — and specially meets one who is able to regard the cosmos in the condition when it showed itself exclusively in warmth processes, during the Saturn evolution — none of that stimulates us to intellectual thinking. Then if we look to the kingdom of the Air, there too we find events taking place; these processes are continued in our organism through our breathing process; but that again has nothing directly to do with our intellectual thinking.

As a third sphere we can look to the phenomenon of water; we see outside in the cosmos the processes in the fluid sphere. These too are continued in our metabolism, in so far as it occurs in the fluids. Outside in nature we see the circulation of fluids, and in ourselves too we see a kind of circulation of fluids. All that takes place in us in that way has again nothing to do with what is our intellectual thinking. But when we look out into the cosmos and see how water condenses to ice, how certain mineral substances are deposited as sediments, how stones and crystals take form — in short, when we consider the processes of the mineral sphere and their corresponding processes in our own organism, then we find that the mineral processes in us have to do with all that finally culminates in our intellectual thinking. We, therefore, as human beings, are incorporated into the cosmos in these various spheres; but if we were only incorporated in all these different spheres without being involved in any special degree with the mineral kingdom, with those forces which appear in crystallisation and in the deposits of salts, and which meet us in these manifestations in the external world, we should never have become the thinking beings we have become, especially since the middle of the fifteenth century. It is an absolute fact that since the middle of the fifteenth century, it is this working of the mineral forces in the human organism that has become predominant. Previous to that, other forces, those of water, air and so on, were dominant to a special degree in man. Hence intellectual

thinking was not then the most significant element in human activity.

Now, in everything which surrounds us in the various realms in which we live, the realm of solid earth, of flowing water, of air and of warmth — for a moment we will disregard the higher kinds of ether — in all these are working divine spiritual beings. These realms consist not only in what we call material world-forces and entities, but they are all permeated by different spiritual beings. I will therefore make a diagram to represent this important fact in our connection with the cosmos. Suppose I sketch here (see diagram) the realm of the mineral world (black); I will then here characterise the realm of the water (red), the realm of the air here (blue), and then finally the warmth-ether (reddish-violet).



Now this is the characteristic of all those spiritual beings whom the pre-Christian age — and especially pre-Christian Judaism — conceived as standing under the guidance of Jahve or Jehovah, and who were regarded by the Hebrew initiates as belonging to the Realm of Jahve or Jehovah. They extended their dominion essentially over the three first realms — warmth, air, water. And so if I am to draw that region in the cosmos that was under the rulership of Jehovah, I must say: It is this region (the three upper layers). It was really the case that the Jehovah rulership embraced the realms of Nature as

we have enumerated them, with the exception of the physical-mineral realm. You must be quite clear that when in the ancient Jewish writings, reference is made to the Divine, this always refers to the Jehovah realm of warmth-ether, air and water. That was a deep initiation-truth of the pre-Christian age, and is very cleverly indicated in the story of Creation.

One has merely to understand the meaning of the Bible words aright to see how this is plainly brought to expression.

Jehovah betook himself, so to speak, to the earth, and formed man out of the dust of the earth. He took that which was not his own kingdom, for the forming of external man. The Bible expresses that fact quite clearly. As I have said, in the pre-Christian Jewish initiation, it was known as an initiation-truth that Jehovah did not form external man out of his own sphere of power, but turned to the earth, and from out of the earthly dust, which was foreign to him, he formed the human sheath which could not come from his own kingdom. Then he breathed into it that which comes from him — the animal soul, the Nephesch. That it is which he gave forth from himself and it came from the three realms over which he ruled. The superficial Bible investigators really do not, for the most part, understand what stands in the Bible at all. If one understands the Bible, one sees that it speaks with extraordinary exactitude, one only has to take its sentences quite exactly.

“Jehovah formed man out of the dust of the earth,” that means out of the mineral kingdom foreign to him, and then he gave to man out of his own sphere the breath of the soul. Thus, what

lives in man as an emanation from Jehovah is indicated when it is said that Jehovah breathed the living Odem into man.

Man developed, and as he evolved further in the mineral kingdom, he developed in an element foreign to Jehovah. And it was that kingdom which then, in more modern times, since the fifth post-Atlantean epoch, became especially dominant in man, because it formed the basis for his intellectual civilisation. We can say, therefore, that as long as the intellectual civilisation was not predominant in man, so long could a rulership prevail such as that of Jehovah. Then, however, the mineral nature began to make itself felt, from the founding of Christianity up to the beginning of the fifth post-Atlantean epoch. Humanity had then to be helped from another side. Now you can see how necessary it was for man at the time when the mineral nature became so important to him that he should receive the Christ Impulse, because the old Jahve or Jehovah-impulse was no longer sufficient.

You must connect what I have just told you with certain definite facts. Just consider the fact that man would not think intellectually, with a fully waking consciousness, if he were merely subject to the Jehovah influence, which has no influence on his mineral nature. And so, if we wish chiefly to consider the activity of Jehovah in man, we must not look to what is in our external intellectual culture, but to what expresses itself in our *dreams*. That which is dreamt, which

does not pass into sharply contoured intellectual concepts such as can be grasped by the soul but is dreamt — that is our Jehovah-life. Everything which moves in the fluidic elements of the more fantastic or imaginative nature, everything which can be compared externally with the Moon-influence on man, that is his Jehovah-nature. Opposed to the Jehovah-nature is man's clear-cut thinking; but that he owes to the circumstance that there are salt deposits in him, that there is in him a mineral activity.

Now just consider the fact that, fundamentally, the old Jehovah religion lost its significance with the Mystery of Golgotha. It had lost its significance because the time had come in the evolution of man when the mineral nature became predominant in him. But when the Mystery of Golgotha appeared, there was still enough left of the ancient Dream Wisdom through which it could be understood. And those persons who had somewhat transcended the ancient Dream-Wisdom and who through various kinds of initiation had, like Saul (Paul), already attained some intellectual culture — for them a special influence was necessary, such as Paul received through the Event of Damascus, in order to grasp the Mystery of Golgotha. It is of great and deep significance, that in the Christian tradition we are told that in order to understand the Mystery of Golgotha it was necessary for Saul, who had in a certain sense been initiated before the Mystery of Golgotha into the Hebraic Mysteries — it was

necessary for him that he should be carried away into that knowledge which did not work in sharp contours, but which expressed itself in the more flowing element of the dream; for it was in this way that Paul experienced the certainty that Christ had been present in Jesus through the Mystery of Golgotha. With the old Dream Wisdom, it was still possible to grasp something of the Event of Golgotha, and if, through a special influence such as was the case with Paul, a man was snatched into that Dream region, he could then understand the Mystery of Golgotha. But now the old Dream Wisdom more and more decreased; it only remained in man's dreams, and even there in a completely decadent form. As the fifteenth century approached, the culture of Europe was tending increasingly to the purely intellectual element; and under the influence of this intellectual element our modern natural science has developed.

Now consider the following. The old Jewish religion must not be grasped merely with reference to the external words — that would only be a materialistic understanding of religion; we must grasp it in its inner spirit. As an historical phenomenon the point that strikes us is that the Jehovah-God was simply the God of *one* people, and outside the borders of the Jewish people Jehovah was no longer the Jehovah-God. That is the essence of the Jehovah Divinity; he did not embrace the whole of humanity, but only one portion of mankind. In fact, this perception of God has passed over to our own age, and

in particular one could, see it again during the World War when every nation spoke of how Divine Providence or, as many said, the Christ, was helping them. Each nation wanted, so to say, to go forth under the guidance of Christ against every other. But because one utters the Name of 'Christ', that does not mean that one has met, has contacted, the Christ; for the Christ is only contacted when in one's whole feeling one turns to that Being Who has the Christ Nature. One may say a thousand times over: "We will fight in the Name of Christ"; but as long as one is fighting for one nation alone, one is giving a false name to the Being of Whom one speaks; one calls the Being Christ, but one means only the Jehovah-God. In the great catastrophe of the War (1914-1918) all the peoples fell back into a Jehovah religion — only, there were a great many Jehovahs; each people worshipped a God who was honoured entirely in the character of a Jehovah; Christ completely disappeared from the consciousness of humanity. One could see in those catastrophic events how utterly Christ had disappeared out of the consciousness of man.

We can see this also in other things. An altogether scientific civilisation has now grown up. Our modern scientific culture, how far does it extend? Fundamentally, it is limited to what is mineral and physical. Just consider how uncomfortable a modern scientist immediately becomes if one asks him to speak of anything but what is mineral or physical. As soon as the conversation turns to anything else — for instance, to the

principle of life — the modern scientist asserts that one can only explain the mineral and chemical processes in the living. He will not enter into the element of life itself, and still less into the element of soul. Thus, this modern science has developed entirely within just that sphere which was not included in the Jehovah religion, in an element foreign to Jehovah — the element of the mineral physical. This science, in order that it might become an element of civilisation had, as it were, to depend on receiving the Divine Spiritual from another side.

When one spoke among the ancient Jews of any sort of knowledge, it was always a dream-knowledge. The Prophets who had the very highest knowledge are described as the Dreamers of prophetic dreams. It is all connected with just this very fact. It was through this Dream-Wisdom that men even comprehended the Mystery of Golgotha itself. But this Dream-Wisdom disappeared. The Mystery of Golgotha was indeed still transmitted historically and spoken of in the traditional Church communities, but a true understanding of it could no longer be found. In place of it, modern science has grown up in the element foreign to Jehovah, a spirit-less, God-less element; and, because its understanding could not yet expand to the Christ-element, it developed entirely within that physical mineral element — utterly devoid of spirit.

Now this science must, to its uttermost particle, again be permeated by a spiritual element. It is empty of spirit because

it can no longer be Jehovistic. External civilisation has attempted to carry on some sort of religious culture by means of a religious 'false coinage,' as when it gave the name of Christ to Jehovah during the War. But science has turned entirely away from the Spirit, it gives descriptions of the physical-sensible alone, because man has not yet been able to press forward to an understanding of the Christ. At most the old Jehovah understanding still prevails when men storm against each other as they did in the War; but not when they investigate facts of nature, for then we have a spirit-less science, an intellectual science devoid of spirit. Thus we are surrounded by a sphere in which the Jehovah element still rules. It permeates us; but we are not aware of it, because it permeates us chiefly through those conditions which are our sleeping conditions. If, when we withdraw into the element of sleep, we could suddenly wake up outside our body, we should clearly perceive around us a spiritual nature, under the leadership of Jehovah. Then, as it were, on the waves of a Jehovah-Sea, we should see our dreams coming to us out of this Jehovah element.

Again in our Will — I have often told you that we are asleep within it — there again the Jehovah nature rules. In the whole metabolism of man, the Jehovah nature rules. As feelings arise out of the metabolic system and permeate the rhythmic system, so do certain feelings emerge, coming out of the waves of the Jehovah-Sea — like our dreams. But when we

live in that realm which can only become comprehensible to us through our intellect, our understanding, there Jehovah has no share. When the Moon rises slowly in a dream-like light and pours this dream-light over everything, one might say: "Man has spread a Jehovah character over the fields of the world." When the Sun rises, shining clearly on every stone, spreading over every object and giving it sharp contours, so that we are able to grasp it with our understanding, then the Sun-nature — which is not a Jehovah-nature — expresses itself. We can only permeate the world with spirit if we can perceive the Christ-Being, if we so look into this world as to see the Christ-Being in it. Modern science has had no eye for this Christ-Being. That which is not Jehovahistic but Sun-illuminated and can be grasped in the sharp contours of the intellect — this has been seen by modern science as devoid of spirit. That is the deeper connection.



What kind of a realm is it, then, which meets man in the mineral? Now, I told you in the last lecture that on the one side, within the realm of Jehovah, because they have remained at an earlier stage of evolution, the Luciferic beings appear. When we are present in the Jehovah sphere, let us say in sleep, then the Luciferic beings make themselves felt in our feelings and impulses of Will. That realm which we must dominate with our intellect is spread out around us as the mineral kingdom. That is a kingdom foreign to Jehovah, and

into it those beings have penetrated who belong to the Ahrimanic realm. The Ahrimanic beings, however, because Jehovah could not, so to speak, keep them away, have penetrated into that mineral realm (see diagram — green). And so, when we turn our gaze to this realm, we are every moment in danger of being taken by surprise, to our confusion, because of the Ahrimanic beings. These Ahrimanic beings — I have tried to present an image of this in the carved wooden Group which is to stand in our Goetheanum — these Ahrimanic beings can in reality only feel at home in the realms which surround us in the mineral world. They are predominantly intellectually-gifted beings. The Mephistophelean figure which you see below in our wooden Group, that Mephistophelian-Ahrimanic figure is extremely clever, utterly and wholly permeated with intellect. But with what is really Jehovistic — with what lives in the human metabolic system, in so far as it does not deposit salts or is of a mineral nature but of a fluid nature, consisting in the metabolism of fluids, with all that lives in our breathing and in our warmth condition — with all this the Ahrimanic element has no direct relationship.

These Ahrimanic beings strive, however, to get into man. Man was created out of the dust of the earth. The mineral element is the true sphere of Ahriman, he can enter that sphere, and feel comfortable there; he feels very comfortable whenever he can permeate us through whatever is mineral in

us. You secrete salts, and through this you are able to think; through the deposit of salts, through all the mineral processes prevailing in you, you become a thinking being. Ahriman seeks to enter that sphere, but in reality he has a definite relation only to the mineral. Therefore he is fighting to get a share also in man's blood, in his breathing, and in his metabolism. He can only do this if he can inject certain characteristics into man's soul; if, for instance, he can inject into the human soul a special tendency to a dry, barren understanding which seeks an outlet in materialism and mocks all truths permeated by feeling. If he can permeate man with intellectual pride, then he can make the human blood, the breath and metabolism also inclined to him, and then he can, as it were, slip out of the salts and mineral in man and slip into his blood and breathing.

That is the conflict in the world being fought on the part of Ahriman through the very being of man. You see, when Jehovah turned to the earth and created man out of the earth in order to develop him further than he could have done within his own realm, he created man out of an element foreign to himself, and only implanted, breathed, his own element into him. But in so doing, Jehovah had to take something to his aid, something to which these Ahrimanic beings have access. Jehovah has thereby become involved, as regards earthly evolution, in this conflict with the Ahrimanic element which, with the help of man, seeks to get the world for itself by

means of the mineral processes.

As a matter of fact, much has been attained by the Ahrimanic beings in this sphere, because when man is born into physical existence, or is conceived, he descends from the worlds of soul and spirit and surrounds himself with physical matter. But in the present state of our civilisation and according to the customs of the traditional Churches, man would like to forget his existence in a sphere of soul and spirit before birth. He does not wish to admit it; he would like, in a sense, to wipe out of human life any prenatal existence. Pre-existence has gradually been declared heretical in the traditional Confessions. It is desired to restrict man to the belief that he begins with physical birth or conception, and then to link on to that what follows after death. If this belief in a mere after-death condition were to be fully and finally forced on to mankind, the Ahrimanic powers would then have won their conflict; because if man regards only what he experiences from his earthly nature between birth and death and does not look to a pre-existence, to a life before birth, but only to a continuance of life after death, the Ahrimanic element in his mineral processes would gradually overpower him. Everything of a Jehovistic nature would be thrown out of earthly evolution, everything which has come over from Saturn, Sun and Moon would be wiped away. A new creation would thus begin with the earth, which would deny everything that had preceded it.

For that reason, the perception which denies pre-existence must be fought with all possible energy. Man must realise that he existed before he was born or conceived into physical life. In all veneration and holiness, he must receive that which was allotted to him from divine spiritual worlds before his earthly existence. If he adds to the belief of the after-death condition a knowledge of pre-birth existence, he can prevent his soul from being devoured by Ahriman. It follows therefore from what I have said that we need gradually to take into our speech a certain word which we have not yet got. Just as we speak of immortality (deathlessness) when we think of the end of our physical existence, so we must learn to speak of un-bornness, for even as we are immortal, so also are we, as human beings, in reality unborn, look where you will in the language of civilised peoples for a practicable word for "birthlessness!" We have the word "immortal" everywhere, but "unborn" we have not got. We need that word; it must be just as valid a word in civilised languages as the word "immortal" is today. It is just in this that the Ahrimanising of our modern civilisation reveals itself; for it is one of the most important symptoms of the Ahrimanising of modern civilisation that we have no word for "not being born." For as we do not fall a prey to the earth with death, just as little do we first originate with our birth or conception. We must have a word which points clearly to pre-existence.

One must not undervalue the significance which lies in the

word. For no matter how much and how clearly one thinks, that is something in yourself, something in man, of an intellectual nature. But the moment the thought is expressed in a word, even the moment the word as such is only thought, as in the words of a meditation, that same moment the word is imprinted into the ether of the cosmos. Thought as such does not imprint itself into the ether of the cosmos, otherwise we could never become free beings in the sphere of pure thought. We are bound, we are no longer free, the moment something imprints itself into the ether. We are not made free through the word, but through pure thought. You can read further about this in my "[Philosophy of Spiritual Activity](#)"; the word, however, imprints itself into the ether.

Now consider this. Initiation science knows it to be true that because in civilised languages there is no word for "unbornness," therefore this "birthlessness," which is so important for humanity, is not imprinted into the cosmic ether. Now everything which in great significant words is imprinted in the cosmic ether referring to originating, to all that concerns man in his childhood, youth, signifies for the Ahrimanic powers a terrific fear. The word "immortality" the Ahrimanic beings can very well bear to find inscribed in the world ether; they are quite pleased, because immortality means that they can start a new creation with man and carry it forward. It does not irritate the Ahrimanic beings when they shoot through the ether to play their game with man and find that from every

pulpit immortality is being spoken of; that thoroughly pleases them. But it is a terrible shock for them if they find the word "unbornness" inscribed in the world ether; it entirely extinguishes the light in which these Ahrimanic beings move. Then they can go no further, they lose their direction, they feel as though they were falling into an abyss, a bottomless pit. You can see by this that it is Ahrimanic action that restrains humanity from speaking of unbornness. No matter how paradoxical it may appear to modern humanity that one should speak of these things, modern civilisation requires that they should be spoken of. Just as meteorology describes the wind, or geography the Gulf Stream, so one must describe what is going on around us spiritually, and how these Ahrimanic beings are moving through our environment; one must describe how well they feel in everything connected with death, even when dying is denied; and how they are filled with a terrible fear of darkness when one speaks of anything connected with being born, connected with growth and thriving. We must learn to speak scientifically of these things, just as that Jehovah-forsaken mineral sphere can be spoken of scientifically in our modern science.

You see, this is in reality nothing less than the conflict with the Ahrimanic powers which we must take upon ourselves. Ultimately, whether people like to know it or not, that which is so often brought against Anthroposophical Spiritual Science is at the same time the fight of Ahriman against what must be

repeated ever more emphatically by Spiritual Science as necessary to modern humanity.

When one experiences such things as the recent attacks that have been made upon Spiritual Science, is it not obvious that these people themselves simply do not approach it? I have spoken to you of the especially ruthless and hateful attack which appeared recently in Germany, in the highly respected paper "Frankfurter Zeitung," when that paper took up a really disgraceful attitude. It did indeed insert our rejoinder, but only in order to put before it a whole column of its own nonsensical remarks. These things are all characteristic of those people who would like the science of Anthroposophy to disappear, who are either too lazy to study or not capable of it. These people seize upon such attacks as the recent one in Germany in order to cast suspicions on what they cannot refute.

When you consider the matter in the light of what I have told you in connection with these Ahrimanic beings, you will see through things a little. In scientific circles today there are a great number of persons who can apparently think quite clearly, and why? Because Ahriman permeates the mineral world; and you therefore need not be surprised that these people develop a great deal of intellect. That is Ahriman within them; it is far more comfortable to allow Ahriman to think in one than to think for oneself. A man can pass his

examinations far more easily, he can become a tutor or university professor with far greater facility if he allows Ahriman to think for him. And because so many people allow Ahriman to think in them, these attacks naturally come from an Ahrimanic direction. These things have an inner spiritual connection, which we must see through. Therefore, people must not be so foolish as to blame us over and over again if we are forced to strike back with very cutting remarks at what would fain nullify Spiritual Science from its very roots.

Responsibility of Man 5

If we turn our attention to what we have often taken as the object of esoteric study, to what is described in my books, *Theosophy*, *Occult Science*, and others, as the principles of the human being, and if we consider this somewhat generally and externally, we can look on the one hand towards all that can be called the forces, the faculties, of the human intellect. To be sure, what we comprise under the faculties of the intellect includes something entirely different from what we have described as the principles of man. But precisely through such studies as call our attention to various concepts and ideas from other points of view, we shall advance in our studies. Thus we see on the one hand activities of a more intellectual order of the human soul and spirit life, and we see on the other hand the activities of the soul and spirit life which are more applied to the appetitive faculties, to the will. Today we will turn our attention to these faculties with reference to mankind in general, that is, we will ask ourselves: what significance have the more intellectual forces, and what significance have the forces of a will nature in the life of humanity as a whole? If such a method of study is undertaken, it can only be fruitful if one does not dissociate man and mankind from the earth, but when one regards man as a member of the whole earth planet. The justification for this you will discover through statements which you find, for instance, in *Occult Science*, concerning the Saturn, Sun and Moon evolutions of our Earth.

When you remember what has been said there about the Saturn, Sun and Moon evolutions you will see that the views there differ from those of the modern geologist and natural scientist, who consider the earth on the one hand geologically, as if man had no connection with it at all, and then again, mankind by itself in a kind of self-enclosed anthropology, as if this mankind walked about on a soil quite foreign to it. This is quite impossible as a really fruitful method of study. When you follow what was said about the Saturn, Sun and Moon evolution, you will see that in these evolutions the forces which worked in humanity itself and the forces which worked in the rest of the planet were not at all to be thought of as separate. The fact that humanity has reached a certain independence on the earth and walks about free of the planet, as it were upon its surface, is a phase of evolution, it must not be considered as a final standard. We must consider mankind in connection with the whole of earthly evolution. And, therefore, in the first place we must say to ourselves: if we turn our attention to the intellectual faculties and remember what has been said about the earlier metamorphoses, about the Saturn, Sun and Moon metamorphoses of the Earth's evolution then we arrive at the fact that this inner development of the intellect, which man has today, was not in existence in former stages of the Earth's development. What is today localised to some extent in our head as intellect was spread over the whole Earth planet as a universal intelligence, as an intelligence working according to

law, penetrating everything. One could say that intelligence worked in the facts of the whole Earth evolution. The human being himself on the Moon, to say nothing of Saturn and Sun, had not yet, as we know, a reasoning consciousness, but instead a kind of dreamlike consciousness. This dreamlike consciousness looked out into the cosmic phenomena and man did not say to himself, "Out there the cosmic phenomena take place and I grasp them with my reason," but man dreamed in pictures. What we find today localised in our head as intellect he saw as something which interpenetrated external facts and objects. We differentiate between the laws of nature and that which in us comprehends these laws of nature, and this latter we call our intelligence. The human being of earlier times, and that applies also to the earlier parts of our Earth evolution, lived in a soul-consciousness of pictures and he did not distinguish the laws of nature by his intelligence, but Nature herself had intelligence, Nature herself gave herself laws. There outside worked intelligence. It is an evolutionary phase of our humanity, now become independent, that we bear intelligence within us and there, outside, are the laws of nature. The sum total of these natural laws was the intelligence for the man of antiquity.

Now, as Earth humanity we have, as you know, already developed consciousness to a certain degree, so that intelligence is within us and outside exist natural laws which we only grasp with our intelligence. In pointing to these facts,

we are touching upon an important evolutionary impulse of mankind. But we must be aware that this evolutionary impulse must be more and more laid hold of and perfected. Today indeed it is not yet fully perfected. We certainly say to ourselves that we have intellect within us, and there, without, the laws of nature hold sway, but we have not yet fully made intelligence our own. As humanity we have remained half-way as regards this receiving of intelligence, reason, natural law, into ourselves. And these facts which I have been touching upon are amongst those which above all must be examined from the standpoint of Spiritual Science precisely in our times. Nowadays we are still extraordinarily proud when we possess something of an intellectual nature, something pertaining to human knowledge in common with other people. Something still holds good today which is cutting very deeply into the whole development of human nature, namely, that science should be cultivated as something universal, hovering over humanity, as it were, and that when men devote themselves to science they should bring their individuality as a sacrifice, that they should think — well, as “everyone” thinks. It is an ideal, for instance, in our public educational institutions, to cultivate a science which is quite impersonal, quite un-individual, to make this science into something in respect of which one says “I” as little as possible, and says “one” as much as possible. “One” has discovered this or that, “one” must accept this or that as true. And the ideal of the official representative of science today would be just this — that one

should not really be able to distinguish the separate professors very well — least of all as regards temperament — when one arrives at a college from another college far distant. It would be an ideal, if one — shall we say? — could listen to a lecture on botany somewhere in the north, then fly with a balloon towards the south and could there hear the continuation of this lecture, and if the continuation should correspond with what “one” really knows in Botany! Something quite impersonal, unindividual, it is this which people consider to be the right thing, and they have a horrible dread lest somehow or other anything personal should enter into this knowledge, into this working of the human intellect. It is just in this sphere that the levelling down of the whole of human culture is considered as of chief importance. It is a source of pride if one does not deviate from what has been formulated once and for all in a certain method. Thus, people would like to sunder science from man. It is separated from man also in still many other relations, as we know. Examples could be given of this. Just think how most men today who are connected in an official way with science write their dissertations, their professorial candidature treatises and so on. They put themselves into them as little as possible, and least of all they reckon with the fact that these books will be quite generally read. They are written; but they are scarcely read by those who have to test them in the college in question; at the most someone reads them who is obliged to do so, and then he tells the others what is contained in them.

For science is something about which “one” thinks, not oneself personally. And then they are stored away in libraries. When someday someone or other writes a similar book he looks in the library catalogue and sees where he can find anything he must pay attention to and then that is stored away again, end enters least of all into the individual-personal. All of that is cut off. Yes, my dear friends, countless books abound in the libraries which have no personal interest at all. This is after all a dreadful situation. But what is worse, people have not the least idea of it, and feel quite satisfied, believing that they themselves do not need to know anything at all, for in the libraries you can find everything, if you only get the right catchword in the catalogue. There things rest. But men are withering away beside a science which is so unindividual. Science would have to be looked at differently if people wanted to keep it in their heads instead of on the library shelves.

This gives one through a few holes — so to say — for one could bring forward many things along these lines, an indication of how the ordinary intellectual culture in modern men is still unindividual, impersonal, how they would like to have it as something which carries on a sort of cloud existence above them. But what is brought about by man belongs not only to man, but to the cosmos. I have therefore said that in order to come to fruitful reflections, we must regard man in connection with the planet, and then again, the

planet in connection with the whole universe.

What man brings about, therefore, by using his intellect he can deal with in two directions. He can exert it by developing sciences which all end in “one” thinks, “one” knows, “one” has attained these or those improvements. Then one writes it down in books and stores it away, then *that* is science, which the generations outgrow, and men can wither away with such a cultivation of the intellect. People can take the line of looking to many other things for their real interests but certainly not to what is an unreality, objective, with no personal touch, preserved in libraries — this they do not meddle with. One has known of learned assemblies who had a phrase, “one who is fond of talking shop” (Fachsimpeln). To gather in small circles and discuss scientific matters when there was an official assembly was considered as of far the least importance. Oh, no, one spoke there of all sorts of trivialities, lying far removed from anything that was really a matter of science. And those who had the weakness of being somewhat enthusiastic about their science and who then — shall we say? — when tea or black coffee was being drunk, began perhaps to speak of this or that philosophical subject, those were people who talked “shop,” whom one couldn’t take quite seriously — who had not the mind of a man of the world.

I once encountered this lack of the personal in science in a very singular way. I attended an assembly where Helmholtz

was giving a lecture. At this lecture, which was read aloud word for word by Helmholtz and which had already been in print for some time, the audience listened to its being read — well, as one *does* listen to such a lecture. After the lecture, a journalist came up to me and said — “Why exactly that? One does not need that at all. Anyone can read such a lecture, who wants to, when it has been printed, why should it be read aloud to us as well? It would have been far more sensible if Helmholtz had simply walked about in the auditorium and given his hand to everyone. That would have done much more good.” That is a very true example of how estranged people are from what is flying about so impersonally as science. Naturally people are being dried up by it. This, then, is one way in which intellectual culture can be grasped.

The other method is this; to interest oneself in every single thing, so that one’s mind catches fire and brings new life into science and the details are recast into living concepts, so to grasp everything that it is received from the first moment with the inner life of feeling. Thus, one can really imbue with an inner fire all that is given by science. By taking the various sciences one can gradually penetrate into the whole world existence, one can create something which becomes an innately personal concern of every human being who pursues it. That is the other method. On the one side impersonal, all that is carried on being cut off from humanity — in fact people would greatly prefer to find automatons for the pursuit of

science. Then they would have nothing more to reflect upon with their own heads, for perhaps they would be productive without them. But all that happens in this way, or all that may happen from a fully heartfelt pursuit of science, is indeed not merely the concern of mankind, it is the concern of the whole planet and therewith of the whole universe. For what a man does, inasmuch as he cultivates something of an intellectual nature with his head, is just as much an event as when the water of a spring flows under the stream to the sea, or as when evaporation takes place, or it rains. What happens when plants sprout and so on, those are events of the one sort. What happens through the agency of man is an event of another sort. It is not merely a human concern, it is a concern of the whole planet. And this is precisely the task of man in his evolution on the earth — for the intelligence which formerly was poured out in common with the whole planet, to be drawn within by man, to be united with himself. Thus it is an evolutionary impulse of man to make knowledge his own personal concern, so that he can imbue it with enthusiasm, so that it can pass over into him and be seized by the fire of his heart. And if he does not do the latter, if he stores up knowledge in impersonal ways, then something does not happen which ought to happen in the sense of the Earth's evolution. The *feeling nature* of man is not seized by the culture of the intellect» The intellectual culture only develops in the head, as it were, and hovers too far away from the surface of the earth, merely in our heads. It makes no

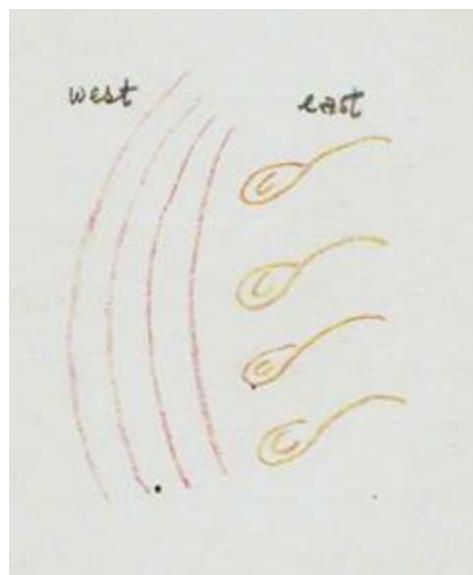
difference if many people are short, and their heads only reach about to the hearts of others, it develops only in the heads, and it ought to sink down to the hearts. But lying in wait for what is thus not taken in by the heart, what is not seized by the feeling nature of man, are the Luciferic spirits. And this for which the Luciferic spirits are thus waiting can be received by them when it hovers thus impersonally above the earth. For the only possibility of wresting the world of intellect away from the Luciferic spirits is to imbue it with feeling and make it a personal affair. And what is happening in our age, and what has happened for a long time and must become different, is that we are letting earthly existence become the prey of the Luciferic world, by our cold, empty, dried-up intellect. In this way the Earth is checked in her evolution, and is held back at an earlier stage. She will not arrive at her goal. And if man continues for a long time the impersonality of so-called science, the consequence will be the loss of the soul-nature altogether. This impersonal science is the murderer of the human soul and spirit nature. It dries men up, it withers them. Finally, it makes of the Earth something that one can call a dead planet with automatic men on it, who have lost their spirit and soul by these means. Here too one must say: things must even now be taken in earnest; we must not look on at this cosmic murder by the abstract impersonal pursuit of knowledge on earth. That is one thing.

The other is the human desire-nature, which is connected

with the will in man. What is connected with man's will-nature can again take two directions. The one path is for this will-nature to subordinate itself as much as possible to regulations or state decrees, and to unite itself with what is a kind of general law, so that this general law exists, and in addition there are only man's purely instinctive desires.

The other path is that what is reflected in man as desire, what is present as will should gradually raise itself to pure thought, expend itself in individual freedom so that it flows into the social life as love. It is the method of transmuting the forces of will and desire that I have described in the *Philosophy of Spiritual Activity*. There I have shown how the common law of humanity must proceed from each human individuality. I have described there how the social order arises through the harmony of men's acts, when what proceeds from the human individual is raised to pure thought. Men are afraid of a social order which is formed by every person giving himself his direction out of his own individuality. People like to organise what men should want. They like to establish categorical commands in the place of the love working out of each human being. Through the existence, however, of such abstract injunctions, whether they are commands on the pattern of the Decalogue, or laws of any individual State, then from out the individuality of man only instinctive desires have a value, those desires which we are seeing revive today especially, and which have become, as a

matter of fact, the sole social ingredient of the present time. Again, that which happens in man when he does not make his will individual, does not raise it to pure thinking, that is not something affecting man alone, but it affects the whole planet and therewith the cosmos. And what occurs when the human will cannot become individual, this the Ahrimanic spirits are greedily awaiting. They make it their own, these Ahrimanic spirits, and they appropriate everything which lives in man of a will-nature, by way of desires not unfolded to love, and carry it over to individual demonic beings. Just as something of a more universal nature arises through that which is hovering over mankind as the intellectual faculty, so do quite individually formed demonic beings arise out of the human appetitive faculties not transformed into love.



And if there were no striving on the part of the individuals towards a community of freedom within the social order, the Earth would have to fulfil her purpose with these beings, who would then be individualised, but who would carry on an

existence as Ahrimanic spirits, and who would take away from the Earth the possibility of evolving into the next planetary condition, the Jupiter metamorphosis. Stated shortly, that would mean that the abstract intellectuality of our planet would be perfected towards the one side, would not let it come to completion, and that which arises out of the will, not transmuted into love, would create on the other side sheer individual beings. No less than this is seen by one who sees into the beginnings of a civilisation which is undermining the true progressive development of the Earth. This is what such a seer sees being formed today if no impediment is put in the way of the impulses which on the one hand are now arising in the Western world with such strength, and on the other hand developing so forcibly in the Eastern world. What has proceeded purely out of human subjectivity over there and is lying at the base of the State culture, which has fallen into decadence, is something which will actually mould the Earth's evolution in the direction of individualised demons. And what is evolving in the West is something which will sail along into a universal standard of intellectuality and gradually make man into an automaton. These things can plainly be seen in the construction of these automatic machines, which are already here today — partially. I say "partially" consciously, for to be sure they are still to some extent very individual. In many respects, one can see their automatic nature, but there is something still left in these automatic machines which is at the same time very individual. Something which is to be noticed

as an appendage to each of these separate automata, in which if things aren't exactly in the form of banknotes, there's at any rate a sound of gold and silver. But a. universal automatism would also oblige the individual purse to become the general communistic purse.

All this is, however, something which must be regarded today not with mere sympathy and antipathy alone, but with that sight which looks through world events, which can observe what is happening among men in connection with cosmic events. When one sees things thus, one will say to oneself: it is given to man to bring forward the planet wisely in its evolution. The particular kind of existence which has been indicated today is threatening humanity if men do not try to convert knowledge into wisdom. And that can only come about if a man personally applies himself to knowledge, if he takes it personally into himself and binds it again to what, out of the desire nature transmuted by love, becomes the common concern of humanity. One can receive these things through Spiritual Science with a strong impulse of inner understanding.

As a matter of fact, it is shown in what has remained behind in the Moon as a cosmic symbol. When we see the Moon in its first or last quarter, in what it shows us as its sickle form we have a. picture of what the Earth could become. In the dark part, it shows to one who can see the supersensible these

little demoniacal forms moving about in ghastly fashion, where the curve of the sickle bends inwards. So that one is speaking quite correctly in saying: man must preserve the Earth from the Moon existence through all that I have now explained. The Moon shows in a cosmic picture placed before us what the Earth could become. And so we must accustom ourselves to penetrate in this way with inner feeling into that too which we see outside in the cosmos. We must so look upon the Moon that we can say: it shows us something set up through cosmic evolution as a caricature of the Earth existence, as what the Earth existence can become if man does not learn to understand how to make impersonal knowledge into his personal concern, if he does not learn how, through warmth, to change individual desires into love, through which they can develop into an associated social life that is a common concern of the whole of mankind. One can understand better what happens in the cosmos if one looks into what is being accomplished in man, and conversely one can see in the right way the tasks of mankind if one is able consciously to look into the conditions of the cosmos. For they are applicable also to that which should live in humanity as morality, as ethics.

The facts that are stated concerning Lucifer and Ahriman are not meant to be taken in such a way that one should theorise about them, that one should only say Ahriman is this, and Lucifer is that. But one should so take up these ideas into oneself that really one should see in all around the activity of

the Luciferic spirits who want to hold back the Earth in earlier conditions. So too in all that is Ahriman one should see something which would hold back the Earth so that it does not advance to future stages. But one must penetrate those things in detail. One must be able to value the moral in relation to the laws of nature, and the laws of nature morally. When that happens then the great bridge will be thrown across between the moral world-concept and the theoretic world-concept, of which bridge I have, as you know, often spoken from this place.

Things which happen today must also be viewed from this standpoint. For only when the free-will of man invades these cosmic events can what has been indicated to you be turned to good service. The further evolution of the world is in fact entirely the task of man and of humanity. This must not be overlooked. And one who only wants to theorise, who, for instance, only wants to see and hears after so and so many centuries or millennia this or that will happen — does not consider that we are already living in a time when it is given over to mankind to co-operate in the metamorphosis of the earthly evolution; he does not consider that there must be received into man's soul that which is the general world-intelligence, nor that what lives individually in man as the forces of desire must flow out from mankind in the form of a universal love, which, however, is only attained through the pure freedom of thought.

Herewith I have set before your mind's eye two streams of culture, which are immensely important, and have sought in so doing to show again from a certain aspect what is the task of Spiritual Science when taken earnestly. The task lies in this direction. It does not really lie in a few persons having a feeling of well-being in the knowledge of this and that, but it lies in so grasping human evolution that world events come to pass in the true way out of humanity itself.

Thoughts on Easter

THERE is an important difference between thoughts on Christmas and thoughts on Easter. Those who can compare these thoughts in the sense often spoken of here, and then bring them into the right relationship to each other, making this relationship inwardly alive, will be aware of an inner experience which in a certain sense contains the whole secret of humanity.

Christmas thoughts speak to us of birth; we know that through birth the eternal part of man enters a world from which he derives his visible, sensible nature. When we approach the thought of Christmas from this standpoint, we feel it as something that connects us with what is super-sensible. Along with everything else it brings with it, such a thought seems to direct us to one pole of our existence where as physical beings of sense we come in touch with spiritual, super-sensible existence. On this account, the birth of man, taken in its full meaning, can never be understood by a science which draws its conclusions merely from observation of physical sense existence.

The thoughts that form the basis of the Easter Festival lie at the other pole of human experience, and in the course of Western evolution they have developed more and more into thoughts that have built up the materialistic conceptions of the West. The thought of Easter can be grasped — at first

perhaps somewhat abstractly — when one realises that the eternal, immortal, part of men — the part that is not born — has come down like the spirit, from super-sensible worlds, and has clothed itself with the human physical body. I have frequently shown from the most varied standpoints that the activity of the spirit within the physical body has from the beginning of this physical existence, really been an introduction of the physical body to death, and that with the thought of birth the thought of death also enters.

On other occasions I have explained to you how the organisation of the human head is only to be understood when we know that, fundamentally speaking, continual death is taking place there, and that this is only counteracted by the life forces of the rest of the human organism. The forces of death are always present in the human head, making man's thought nature possible, and the moment these gain the upper hand over his mortal nature, death occurs. The thought of death is really but the other side of the thought of birth, and therefore cannot enter into the thought of Easter. At the time when Christianity still found its earliest form within Eastern mentality, the Pauline church directed the attention of men not so much to the death of Christ Jesus, but to His resurrection, and declared in the powerful words of Paul: "If the Christ be not risen, then is your faith dead."

The resurrection, the triumph over death, was primarily the

Easter thought in early Christianity, that form of Christianity which was still influenced by the wisdom of the East. On the other side, however, we see pictures rise which represent Christ Jesus as the Good Shepherd Who watches over the eternal interests of man who sleeps through his mortal existence. Above all, we see how early Christianity is directed to the words of the Gospel: "He whom ye seek is not here; you must not seek Him on the physical plane (so we might supplement the words); if you do we can but tell you — He Whom ye seek as physical Being is no longer here in this physical world of the senses."

The great and comprehensive wisdom which in the early Christian centuries was still capable of penetrating to the Mystery of Golgotha and to all that went with it, died down soon afterwards into the materialism of the West. This materialism had not fully emerged in the early centuries; it was prepared gradually. The early, as yet feeble, materialistic impulse of the first centuries, which was hardly perceptible, only changed much later into something that developed into a materialism that more and more permeated the whole civilisation of the West. The religious thought of the East had been joined to the evolving state-controlled thought of the West. In the fourth century Christianity became the state religion, which means that something entered Christianity which no longer was religion.

Julian, the Apostate, who though no Christian was a religious man, could in no way accept what Christianity had become through Constantine. In the blending of Christianity with declining Romanism, we see how, at first weakly, but quite noticeably, the influence of Western materialism made its first appearance. It was under this influence that a representation of Christ Jesus appeared which was not seen anywhere at first, and, indeed, did not exist in original Christianity: the representation of Christ Jesus as the crucified suffering Man of Sorrows, as the Man Who perished under the burden of the unspeakable sufferings that came upon Him.

Through this a break occurred in the whole outlook of the Christian world; for this presentation of the crucified, pain-filled Christ, which since then has continued through the centuries, is a Christ Who can no longer be grasped in His spiritual nature, but only in His corporal nature. The more that signs of suffering were imprinted on the human body, the more that Art, in all its perfection, gave expression to the suffering Redeemer throughout the various epochs, so much the more were seeds of materialism implanted in Christian perception. The crucifix expresses the transition into Christian materialism. This in no way denies that what Art has embodied as the pain of the Redeemer in so stupendous a way must not be recognised in its full depth and meaning; but all the same it is true that with this presentation of the

Redeemer dying under the sufferings of the Cross a departure was made from the really spiritual acceptance of Christianity.

With this acceptance of Christ as the Man of sorrow was mingled the idea of "Christ, the Judge of the World," in whom we have really to see another expression of Jahve or Jehova, especially of that Jehova transformed into a judge in so magnificent a manner in the Sistine chapel in Rome. The Spirit that was victor over death, that triumphed over the grave from which the Redeemer rose victorious, is the same Spirit which, in the representation of the crucifix we are permitted to lose sight of; this is the same Spirit, which in the year 869 at the Eighth Ecumenical Council in Constantinople, was declared to be something that it was unnecessary for man to believe. At that Council it was decreed that man must be held to consist of body and soul, and that spirit only occurs in certain attributes of the soul. Just as we have seen the Spirit expelled from the crucifix, and only that left which pain-racked souls can feel without the Spirit triumphant, the Spirit that supports, and at the same time cares for men, so in the conclusions of the Council of Constantinople we have to see the Spirit struck off from the nature of man.

Good Friday and the Easter Day festival of the Resurrection were compressed into one. In the days when men were not so dry and void of understanding as they became later, the Festival of Good Friday, became, in a certain sense, a festival

in which the thoughts of Easter were transformed in an absolutely egotistic manner. Individual souls steeped themselves in pain; they rejoiced, as it were, to wallow in pain. During long periods of time this was the thought of Good Friday which had been intended originally to serve but as a background for the thought of Easter. All comprehension of Easter in its true acceptance became less and less possible. For those persons who had exalted into belief the principle that they consisted of body and soul alone, required to have their feelings stirred by the representation of the dying Redeemer. They required to be confronted with a picture of physical pain, in order that it might serve as a background (at least in an outward sense) for the perception which was theirs originally, that the living Spirit must always be victor over anything that might happen to the physical body. Men had need of the picture of the martyrs' death in order to experience, by way of contrast, the true thoughts of Easter. You must try to experience more and more deeply, how true spiritual perception and the true spiritual point of view gradually weakened, and to look with amazement, and at the same time with a consciousness of the tragedy of it all, on the artistic attempts that were made to represent the suffering Man on the Cross. It is not enough that we should turn our attention, with a few casual thoughts and feelings, to the things that are necessary for our day. We must thoroughly investigate that which, in respect to what is spiritual, has for long been on the downward path in Western civilisation. It is

very necessary for us at the present time that those things which are greatest in one realm should also be felt as something to which humanity must rise. We have need of the thoughts of Easter throughout all Western civilisation. In other words, we have need of something that will raise us again to that which is spiritual. The holy mystery of birth — the mystery of Christmas — which emerged magnificently at one time in Western culture, has gradually been lost sight of in the evolving civilisation of the West; it has sunk down into those sentimentalities which are but the other pole of a materialistic development, and which simply revel in all kinds of songs about the little Jesus. It was a plunging into pleasurable emotions regarding the little child. Instead of feeling the stupendous mystery of the entrance of a *super-earthly Spirit* in the Christmas mystery; trivial songs about the Babe Jesus gained a predominant influence and set the fashion all through Europe. It is characteristic of the development of that Christianity which followed purely intellectual lines, that up to the present day certain writers in this domain have gone so far as to say: The gospels are not mainly concerned with the Son but with the Father — yet even this Christianity retains the resurrection, though thoughts of the resurrection are always mixed up with thoughts of death. It is, however, characteristic of the modern evolution of Christianity that the thought of Good Friday, in the form I have just described it, has come ever more to the fore, and the thought of the Resurrection — the true Easter thought — has gradually

retired. Thoughts on Easter must point especially to a time in which man must experience the resurrection of his being through the Spirit. We have need of Easter thoughts, and of a full understanding of such thoughts. For this, however, it is necessary that we realise that the Man of Sorrows is just as much the sign of the entrance of materialism into Western civilisation as is, on the other hand, the idea of the purely juridical World-Judge.

We have, indeed, need of the Christ as a super-sensible Being, as a Being Who is above and beyond the earth and yet has entered into earthly evolution. We must reach up with our human conceptions to such solar conceptions.

Just as we must realise that thoughts of the birth at Christmas have become such that they have dragged trivial sentimental feelings into one of the greatest of mysteries, so we have also to recognise how necessary it is to stress the fact that something entered earthly evolution at that time which is incomprehensible to *earthly* means of cognition, but is comprehensible to *spiritual* knowledge.

Spiritual knowledge finds its greatest support in the Resurrection, and recognises that the eternal spiritual part, even of man, is untouched by what is physical and of the body. It recognises in the words of St. Paul, "If Christ be not risen, then is your faith vain," confirmation of the real nature of

the Christ, a confirmation which in time to come will be reached by other and more conscious methods.

It is in this way that we must recall thoughts of Easter at the present time. In this way we must make of this season an inward festival, one in which we solemnise the victory of the Spirit over that which is of the body.

As we cannot disregard history, we must keep before us the pain-stricken Jesus on the Cross — the Man of Sorrow; but above the Cross must appear the Victor, untouched equally by birth and death, Who can alone direct our gaze to the everlasting fields of spiritual life. Only in this way can we approach the true nature of the Christ. Western humanity has drawn the Christ down to its own level, has drawn Him down as a little child, as One pre-eminent in suffering and death.

I have frequently said that the words of Buddha, “Death is evil,” came from his lips just as long *before* the Mystery of Golgotha as the crucifix appeared *after* they were uttered. Men looked on the crucified One and found death was no evil but something that in truth did not exist. This feeling, which arose out of the wisdom of the West, yet is profounder than Buddhism, underlay the other which adhered firmly to the view of the pain-oppressed Sufferer. We must rise not only in thought — for these are most inadequate — but with the whole scope of our feeling to what I might call the fate which

in the course of the centuries overtook man's conception of the Mystery of Golgotha. We must keep in mind that even among the ancient Hebrews, Jahve was not thought of as a judge of the world in a juristic sense. The Book of Job, the greatest dramatic presentation of religious feeling among the ancient Hebrews, which presents to us the suffering Job, excludes the idea of external justice. Job is a suffering man, a man who regards what happens to him in the external world as fate. The legal idea of retaliation only entered gradually into the organisation of the world. Yet in a certain way what is represented in Michael Angelo's masterpiece in the Sistine Chapel is like a revival of the Jahve-Principle. It is the Christ we have need of, however, the Christ Whom we can seek in our own inner beings, and Who at once appears when we do seek Him. We have need of the Christ Who enters into our *wills*, Who gives warmth and fire to our wills that they may become strong to accomplish those deeds on behalf of humanity for which we long. We have need of that Christ, Whom we do not regard as the suffering Man of Sorrows, but as He Who has risen above the Cross, and thence looks down on that unreality which ended with the Cross. We have need of the vivid consciousness of the *eternity of the Spirit*.

We do not have this vivid consciousness of the Spirit when we loose ourselves in contemplation of the picture of the crucifixion; and when we see how this has gradually been changed more and more into something that calls up feeling

of sorrow and suffering, we will realise what power this tendency of men's feeling has acquired. It has turned men's eyes from what is truly spiritual, and directed them to that which is earthly and physical. It is certainly occasionally expressed in a grand way, but it has always seemed to men like Goethe, for example, who have ever felt the need for our civilisation to reach up once more to what is spiritual, to be something in which they could not really participate. Goethe has said often enough that the crucified Saviour does not express to him what he feels in Christianity: the uplifting of man to that which is spiritual.

Of necessity it has come to pass that the characteristic note of Good Friday as well as that of Easter has changed. Good Friday has become that which brings along with it the contemplation of the end of Jesus; and with this the feeling that what is then contemplated is but the other side of birth, and those who do not see death equally in birth do not see with completeness.

Those who are not capable of feeling that in the atmosphere of death with which Good Friday is associated only one side of existence is presented to them; the opposite pole being that which is presented by the entrance of a child at birth into the world, are not prepared in the right way for the real Easter note, which is that we should realise: Whatever may be the human sheaths that here are born, the real man is

not born nor does he die. The real man must unite himself with that which has entered the world as the Christ Who cannot die, and he must regard something other than himself when he looks on the suffering man on the Cross. We must feel what really has happened since the end of the early centuries through Western civilisation having gradually lost the conception of what is spiritual. The Easter of the world will only come when a sufficient number of people feel that the Spirit must rise again within Western civilisation. Outwardly this will find expression in that men will no longer wish to explore what is going to happen to them, will not explore natural laws or the laws of past history which are similar to natural laws, but they will have a great longing for knowledge of their own wills, of their own freedom; they will desire greatly to realise the nature of their own will which can bear them beyond the gates of death but which must be considered spiritually if it is to be perceived in its true form.

How is man to gain power to rise to the thought of Pentecost, the outpouring of the Spirit, since the eighth œcumenical Council has dogmatically explained the thought of Pentecost to be an empty phrase?

How is man to win to the power of this thought if he does not do so by way of Easter thoughts — by true Easter thoughts, thoughts of the resurrection of the Spirit!

Man must not allow himself to be led astray by the picture of the dying, suffering Redeemer, but must learn how pain is bound up with the whole composition of human existence. This was a fundamental principle of that ancient wisdom which sprang from the instinctive depths of human knowledge. We must strive to re-acquire this instinctive knowledge with the help of conscious knowledge. One of the fundamental principles of this knowledge was that pain had its origin in matter. In any case it would be foolishness to think that the Christ did not suffer pain because He passed through death as a Divine Being, it would be to think without reality were it said that the pain of the Mystery was only apparent. It must be considered real in the most actual sense, and not merely as symbolical. Something further has to be gained from what faces us when, with the whole of human evolution in view, we contemplate the mystery of Golgotha.

In ancient times a pupil of the mysteries who was about to be initiated was shown a picture of a man who had reached the highest point of freedom. Such a pupil when he had gone through the necessary preparation and had fulfilled all the exercises required of him in order that he might gain certain knowledge, was confronted with dramatic pictures; he was ultimately placed before the picture of a man who had passed through the severest physical sufferings, who was clothed in a red-purple robe and had a crown of thorns on his head — the picture of the Chrestos. In looking upon this Chrestos the soul

of the aspirant to initiation was expected to gain the power which would make of him a true man. The drops of blood which were shown to the aspirant on all the more important places of that ancient Chrestos were for the purpose of removing all human weaknesses and calling up the triumphant Spirit from the man's inner being.

The contemplation of suffering was intended to indicate the resurrection of the spiritual nature. It was sought to place before men in the most profound sense what may be expressed in the following simple words — Thou hast to thank many things in life for thy happiness, but if thou hast acquired knowledge — gained insight into spiritual connections, thou hast to thank suffering for these. Thou must be thankful that thou hast not succumbed to sorrow and suffering, but hast had the power to rise above them.

This is the reason why in the mysteries of old, the picture of the suffering Chrestos was replaced by the other picture — that of the triumphant Christ, who looked down upon the suffering Chrestos as on something that had been surmounted.

In a similar way it must be found possible once again to have the triumphant Christ before and in our souls, and especially in our wills. This is what we must keep before us at the present time, and more especially we must keep it before

us with regard to what we wish to do to help in bringing about a sound future for humanity.

We will never be able to grasp the true thought of Easter unless we realize that in speaking of the Christ we must look upwards from what is merely earthly to what is *cosmic*. Modern thought has made a corpse of the cosmos. To-day we look at the stars and calculate their courses. This means we calculate something about the corpse of the world — we do not see that life dwells in the stars, and that in the courses of the stars the intentions of the cosmic Spirit rule. Christ came down among men in order to unite the souls of men with the Cosmic Spirit. Only a true expounder of the Gospel of Christ points out that what we see in the physical sun is the outward expression of the Spirit of our universe — *the resurrecting Spirit of our universe*.

Such connection as that between this World-Spirit and the sun is something that must become living to us, and the way in which the festival of Easter is determined — through the relationship of sun and moon in spring — must become living to us again. We must be able to associate with it what the Easter festival has ordained for earthly evolution from out the cosmos itself. We must realise that it was the most watchfully protective Cosmic Spirits who, by means of the world timepiece whose pointers for earthly existence are the sun and moon, made us understand that the moment in which the

resurrection occurred has to be regarded as the greatest and most important point of time in the evolution of both the universe and man. Through the spirit we must learn to feel the movements of these two pointers (sun and moon) just as for physical occasions we must learn the movements of the hands of a clock. We must learn to connect what is earthly and physical with what is super-earthly and super-physical.

The thought of Easter can only bear interpretation by what is super-earthly, for in the Mystery of Golgotha (in so far as it is a resurrection mystery) something took place which distinguishes it from all other events.

Through it the earth has been endowed with cosmic powers, and because of what she has become through this, human forces of will have arisen within human alimentation. A new concentration of will power has entered earthly activities because of the Mystery of Golgotha, something took place on earth at that time which might be described as *Cosmic activities*, for which the earth was but a stage. Through these activities man has once more been united with the cosmos.

This is something which must be understood, and comprehension of it in all its fullness is first given by the thought of Easter. Therefore, however beautifully, however splendidly Art has represented the crucifixion, it alone must not rise before our souls with the thought of Easter, but the

thought must rise: "He Whom thou seekest is not here." Beyond the cross He must appear, He Who is here now, He Who speaks to us from the Spirit, in order to awaken the spirit in us.

This is what must enter human evolution as the thought of Easter; it is this to which the human heart and the human mind must rise.

It is not enough in our time that we should be able to enter thoroughly into and steep ourselves in what has been created up to now. *We must become newly creative.* Even were it at the cross, with all the beauty with which artists have endowed it, we may not rest there: we must harken to the words of the Spiritual Being Who, when we look for Him in death and suffering, calls to us: "He Whom ye seek is no longer here."

Therefore we must seek that which is here. At Easter we must learn to turn to the Spirit, and the picture of the resurrection is alone able to present this to us. Only with it before us can we pass in the right way from the sorrow-filled atmosphere of Good Friday to the joyful atmosphere of Easter Day. In it we will be able to find what we have to grasp with our wills in order that we may become active in changing the downward tending forces of humanity into upward tending forces. We are in need of forces capable of doing this.

The moment that we understand the resurrection thought of

Easter aright, this thought, warm and illuminating, will kindle in us the forces that are necessary for the future evolution of mankind.